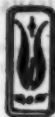


VOL XXI

NO 10

# THE CHRISTIAN CENTURY



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*Auguste Sabatier.*

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# The Christian Century

Volume XXI

CHICAGO, ILL., MARCH 10, 1904

Number 10

## EDITORIAL

### NEXT LORD'S DAY.

**O**WING to the heavy rains in many parts of the country last Lord's day the Foreign Society's offering must necessarily have suffered through the enforced absence of many who would have wished to have part in it. The officials of the society request that the churches will give opportunity on next Lord's day for a further collection to accommodate those who were unable to be at church last Sunday. The first report we received announces the splendid sum of \$750 as the contribution of the church at Winchester, Ky.

### CHRONICLER'S DESK

**T**HE question of the relation of the intelligent layman to unity and Catholicity and to the general progress of religious thought, is one that has been little discussed in the literature of the Disciples of Christ. It is a question of great importance. If the contention of Kirk-gaarde be true, that we cannot look to the officials of our institutions to reform it, the high thinking private must stand in the breach of ecclesiastical reformation. If there has been too much special training of the religious official along dogmatic and denominational lines, so that he has an exaggerated idea of the importance of these particular issues between himself and others, and no inconsiderable amount of self-interests at stake in maintaining things as they are, it is clear that reforming and improving initiative must come from some other source. There are few assertions more susceptible of proof than the statement that the intelligent layman in breadth of conception, and in the correctness of his ideas of essential Christianity, no less than in his freedom from sectarian prejudice, is generally ahead of his minister. The educated high private is not a bigot, nor is he smitten with the notion that this denomination hung the moon. The odium theologium potent instrument in the hands of preachers, made out of the jaw bone of the favorite animal of theology, he seldom uses, and never does except in the case where he has learned to use it from the preachers under which he has been trained. Why is that species of moral deformity known as theological bias so common amongst preachers? Why are the ecclesiastical woods so full of narrowminded men called and sent to preach the broadest gospel in the world? Why are there so many preachers on tripods trying to

build up a newspaper constituency by creating prejudice against their brethren on such momentous questions of opinion as the difference between tweedle-dum and tweedledee? Laymen of ordinary intelligence are not fooled by things of this kind. They know where the trouble lies and do not hesitate to say so.

An intellectual private in a congregation of the Chronicler said to him, "The preachers have never settled anything by disputing about it in the papers, the people have grown tired of wrangling, and have settled by action all of the questions that have been or could be settled at all." "The organ question," he continued, "was not settled by the organ controversy, but by the people putting it in." Upon the Chronicler asking him if he did not think it high time the people were growing tired of clerical discussions of themes of Christian union, and were proceeding to bring union in by action? he answered, "Certainly." He also signified his approval of the proposition to charter a great fleet and send all the preachers to Egypt and Palestine for a year's vacation, that the people might get together during their absence. The religious editor and the ministerial official of the realm ecclesiastic are known to be the chief hindrances in the way of the unity of Christendom. The temptation to particularism and shibboleth pronouncing are not so great with the intelligent layman as with the professional minister, as they are not so great with the doctor's patients as they are with the doctor. Specialism both scientific and religious tends to bigotry. It glorifies the mental concept and attaches undue importance to form as taught by its masters. The educated unprejudiced private member of the church who has had no special theological training judges the tree by its fruit and not by his theory of the processes of fruit production. He is not afraid to face the facts let the facts lead where they may. Building up the denomination by emphasizing its peculiarities is not the chief consideration with him as it often is with the professional ministry.

In the interest of Catholic sentiment and unity in things essential, and the newest birth, which is deliverance from sectarian prejudice, this intelligent layman must be more and more in evidence. He is not influenced by the narrowminded preacher, but the narrowminded preacher will be influenced by him, especially when the school teacher abroad in

the land has multiplied his tribe. Some of the largest minded and deepest hearted men in the world are preachers of the gospel, men whose sympathies are so broad, whose insight is so penetrating, whose spirit is so beautiful, generous and loyal as to place them at once in the front rank of the spiritual aristocracy of humanity. It will be a great thing for the religion of Jesus and for the world that Jesus came to save when the majority of his ministers belong to this class. This time has not yet come, the reign of the two by four is not yet over, and those who are interested in manipulating him for sectarian purposes. In the meantime no one can do more to bring in the dispensation of the spirit than the intelligent layman.

### MORMONISM ON TRIAL

**F**ROM the day that the Pilgrim Fathers first landed on the bleak and barren shore of the New England coast this country has been dedicated to the principles of religious liberty, and the right to worship God according to the dictates of one's own conscience. Let us not be surprised that those who had so recently escaped from the tyranny of political and religious oppression should in turn themselves become oppressors. This must needs follow in the larger religious and social adjustment to which they were committed and which we are here working out. But every good is subject to gross abuses. The genuine will always have its counterfeits.

How unforeseen in those early days, yea, even at the beginning of the last century, were some of the menacing influences which have arisen in later times to disturb the peace and harmony of our national life! In the very name of the Christian religion a sect has come into existence making the most extraordinary claims as to its origin, and asserting the Divine authority for the practice of polygamous relations which not only the Christian consciousness but scientific interest as well condemn as belonging to an immature and undeveloped stage of civilization, when religion was lacking in any great moral content, but was dominated by the baser passions of man. On the grounds of religious liberty this sect has maintained its rights, and the efforts which have been made to put a stop to polygamy have called forth a great cry of persecution on the part of the Mormons. They have built up a magnificent commonwealth, which from a civic standpoint has many things to be said in its favor, but this does in no way excuse the manner in which they have outraged the moral sense of Christian people.

Upon their admission to statehood they promised to discontinue their illicit relations and conform to the laws of the

land, having received a second "revelation" suspending the doctrine of polygamy. But rumors have continued to come from time to time which aroused our suspicion as to the sincerity of their promises. They were careful at first not to send a "good Mormon" to represent them in Congress. But the passing of time and the growing confidence in their own strength have caused them to become more bold until they dare to elect a man to represent them in the Senate who is charged with being cognizant of the fact that plural marriages have been solemnized since 1890.

President Smith has been on the witness stand for several days and some startling things have been disclosed. Perhaps the most sensational was a declaration that if polygamy were publicly attacked the Mormon church would defend it. He has at present five wives and forty-two children. Not less than eleven of the latter have been born since 1890. The Christian womanhood of America has entered its protest. The public conscience is becoming aroused. Senators who were favorable to Reed Smoot a few weeks ago will not dare vote for him at the present time. The end is not yet.

### THE TEN COMMANDMENTS

**W**E NEED a revival of genuine righteousness. A series of sermons on the ten commandments would not be amiss in many, if not most, communities. Let the preachers not preach the gospel of divine sacrifice loss, but preach righteousness and judgment more. The ten commandments are not obsolete. Many a man, a few women, even some preachers need to hear again and again the thunders of Mount Sinai, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness," etc. Think of a mayor of a mighty city whining over the loss of his political prestige and never shedding a tear of repentance over the horrible death of nearly six hundred fire victims, for which the public hold him largely responsible! Think of a preacher prating in the pulpit about the old Jerusalem gospel and deluding himself while robbing his fellow-preachers and even widows by modern methods of stealing! Think of a woman abandoning her husband and child for a public career and then suing for divorce on the ground of mistreatment! If the Disciples of Christ are to fulfill their mission or bringing about Christian union by the advocacy of New Testament Christianity they must prize orthopraxy even higher than orthodoxy. Integrity of life, purity of heart and sincerity in speech will destroy sectarianism and heal a divided church much faster and more effectively than orthodoxy on "baptism for the remission of sins."

### ENTERTAINMENT AT THE CONGRESS.

All who desire entertainment (lodging and breakfast) provided during the three days of the Congress should send their names to Errett Gates, University of Chicago. The committee will not hold itself responsible for assignment to free entertainment unless this previous notice is given. Let all who expect to attend the Congress take notice.

### EDITORIAL PARAGRAPHS

Two very important congresses in the interests of religious education have just been held and we give some report of the proceedings in our columns this week, but must reserve further details until our next issue.

At the board meeting on Friday, Feb. 19th, the report of the work done by our home missionaries was presented, and our board was astonished and pleased at the excellent report rendered. For the period ending Feb. 1st during the missionary year, since the Detroit convention, our home missionaries have organized 47 new churches, have baptized 2,102 persons, and had a total of 4,746 additions to the various churches. This is a wonderful record and shows clearly what great results might be won if all of us were awake to our opportunities. There are miles and miles of territory here in the homeland where no Christian church is to be found. It is for every Disciple to have a part in spreading the Kingdom.

The editors of non-denominational religious newspapers are in much the same position as the conductors of a union evangelistic meeting—they have to avoid as much as possible such controverted subjects as might give offense to a certain proportion of their constituency. But there are editors who believe that there are occasions when a question has to be faced on its merits even though such an attitude gives great offense to prejudiced or sympathetic readers. The editor of the Sunday School Times has just been disposing of some hornets, who would like to put their stings into him.

It has happened thus: Dr. Alexander McLaren, the most distinguished of British living preachers, has for many years been a regular and valued contributor to the Sunday School Times. Dr. McLaren is a Baptist, though he admits the unimmersed, as many English Baptists do, to church membership. In his later years, however, Dr. McLaren has declared, as did Joseph Parker, a Congregationalist, that were he younger he would preach Baptism more than he ever had done in his ministerial life. In one of his recent expositions Dr. McLaren spoke of John the Baptist's "immersion in the Jordan." Some Presbyterian readers of the paper took umbrage at such a statement and one of them who wrote to the editor said: "We deny that there was any immersion in the baptism of Jesus, and do not care to have the young people of the Presbyterian churches taught that there was."

There were four courses open to the editor. He either had to ignore the complaint and risk losing friends and subscribers, or take refuge behind the fact that an editor is not bound by a statement of a contributor under the writer's own name, or deny Dr. McLaren's contention or defend it. It is a significant thing that the editor has practically adopted the last course.

He replies to the objectors by referring to Presbyterian literature which virtually admits that John immersed. He quotes a Bible dictionary, prepared by Dr. John D. Davis, Professor of Oriental and Old Testament Literature in Prince-

ton Theological Seminary, the headquarters of Presbyterianism, the book being also copyrighted by the trustees of the Presbyterian Board of Publication, saying: "The mode of John's baptism is not described, but, as Jesus entered into the Jordan, it was probably by affusion (pouring) or by immersion. . . . The word is derived from a verb, baptizo, which means etymologically to immerse." The Sunday School Times declares that "Professor Davis is in agreement with many Christian scholars, of various denominations, in finding that the primary meaning of baptize is to immerse, and very many who are not Baptists agree with Professor Davis and Dr. McLaren in believing that John's form of baptism was, or may have been, immersion."

The editor finds it hard work to "deny that there was any immersion in the baptism of Jesus," though he himself is a Presbyterian. He would find it still harder were he to admit to his columns a reply from Dr. McLaren to the men who have criticised him and who probably have never given any study to the subject. That is the trouble with many people about the subject of immersion. They were born in the objective mood so far as that ordinance is concerned.

Dr. Harry Pratt Judson, speaking to the Chicago Baptist Ministerial Association on "Acquaintance With the Bible," said:

"The church is far behind the school in its educational equipment and method. One would make little headway in any language or science if exposed to the educational system prevalent in church and Sunday school. The people often come tired and unresponsive. They are migratory in their habits. They attend the service irregularly—just when they feel like it. This condition should not exist." Who will doubt this truth of Dr. Judson's?

The rat driven into a corner will fight as well as squeal. Chicago reformers are already hearing some of the squealing that was to be expected from their campaign, and even some fighting has been begun or is contemplated. "Clergymen with 5½ hats and 15-inch collars and reformers with 7½ hats and 10-inch collars are killing Chicago," declares City Sealer James A. Quinn. The restrictions placed on the holding of balls has been found exceedingly irksome to the city sealer. He continued:

"They are driving out the business men. They don't want to live and don't want anybody else to live. Not a business man in Chicago is making a dollar, just on account of the way these men are acting."

"It was an outrage when the cooks started their ball at 10:30 o'clock that they had to stop at 12 o'clock. Give them a chance to breathe. I do not believe in making this a puritanical town. I was born in Massachusetts, which every man of brains and stomach moves out of as soon as he can. I do not want to see such things here."

And a boycott of the business of Col. Rend of the Anti-Crime committee has been attempted by the saloon men. The evil forces are quick to act together, but how great an effort does it take to arouse the men who are supposed to be for the good, right and true?



# Types of Colonial Religion

By C. B. Coleman

**C**OLONIAL religion, in general, was simple and practical. Like all else colonial, essentially conservative. Like all else American, more explosive, more given to ebbs and flood-tides, than in older countries.

In New England two ministers may be considered typical of the religious life of their times. Thomas Hooker of the seventeenth, and Jonathan Edwards of the eighteenth century. In the south the best and the most representative specimen of the Virginia aristocracy is one who rose to prominence at the close of the Colonial period and whose life embraces in large measure the revolutionary period, George Washington.

Thomas Hooker belonged to the most vigorous age of Puritanism. Born in Leicestershire, England, in 1586, his boyhood was passed in the closing days of Elizabeth's reign, amid the glories of its naval victories over Spain, amid its great social and economic changes and in the height of its literary and dramatic splendor. He studied at that nest of Puritanism, the University of Cambridge, becoming a fellow of Emmanuel College. He took orders and in 1626 became religious lecturer and assistant minister in Chelmsford. Bishop Laud silenced him for nonconformity and not long afterwards compelled him to leave England. He took refuge in Holland, where he preached for several years, and came to New England in 1633 in the same ship with Thomas Shepard, and in the year of John Cotton's arrival, the only two ministers of the first generation in the colony to be compared to him in power and reputation.

The church of Newtown (Cambridge) called him to its pastorate. After three years' labor ecclesiastical friction and necessity of expansion induced him in 1636 to lead his entire congregation, with its goods and its flocks, through the wilderness into the Connecticut valley. Here he founded the town of Hartford, which with Windsor and Weathersfield, formed the colony of Connecticut. "Of this colony Hooker was priest and king, and here during the last eleven years of his life, he did perhaps his best work, studying hard, preaching hard, shaping for all time the character of the community which he founded, and pouring forth in swift succession through the press of London, those glowing and powerful religious treatises which at once became classics in Puritan literature."

There is more juice in his writings than in those of his contemporary, John Cotton, and in days of the more famous preacher, Cotton Mather, the clergy no longer held their earlier supremacy, so Thomas Hooker may well pose for our portrait of regnant, achieving American Puritanism.

In Hooker's time the ministry was esteemed above all other callings and had a wider range of influence. Religion had precedence in honor over all other things. New England in the first generation was a theocracy more than was Israel in the time of the judges. Its interests "were most remarkably and generally unwrapped in its ecclesiastical circumstances." An early history sum-

## I.—THOMAS HOOKER

marizes the settlement of the Pilgrims in this order: "They planted a church of Christ there and set up civil government." In all the governments citizenship was limited to church members and the ministers were in reality the chief officers of state. \* \* \* "To speak ill of them was a species of sedition" for which men were fined and at least one woman driven out of the Massachusetts settlement. The Bible was the source of law, and the preacher was often called on to re-establish its precepts in N. E. codes. The lofty elevation of the pulpit in old N. E. churches and the impassable gulf between it and the pews represented well the superior dignity and the sacred office of the ministers.

On the whole it can not be said that they were unworthy of the precedence given them. They were men of strong intellect and strong character. They were university trained scholars, laborious in their preparation for the Sabbath, and diligent in their studies. "The grave, godly and judicious Hooker," as Edward John speaks of him in the Wonder-Working Providence, was a man to inspire respect anywhere. "He was a person, they said, who when he was doing his Master's work, would put a king into his pocket." There was a force of personality in him, which, latent, gave dignity, aroused, beat down resistance and over-awed the proud. A nimbus gathered round his head even during his life; he was believed to have a deep insight into God's purpose for the future. He foretold the great civil war in England. His prayers availed to turn the tide of Indian wars. "His prayer," Cotton Mather tells us, "was usually like Jacob's ladder, wherein the nearer he came to an end, the nearer he drew toward Heaven."

His achievements were commensurate with his character. Scoffers were silenced and converted by his preaching. He swayed men from the pulpit with regal power. His writings and his printed sermons deal with subjects ponderous. Perhaps the most important was his "Survey of the Immune of Church Discipline," the authoritative exposition of N. E. Puritan church policy. There is in it withal a terseness of expression and power of thought too often lacking in other Puritan divines. His great influence in matters religious was always exerted on the liberal side; in church garb he was a thorough Democrat.

The power he wielded in civil affairs was most ably used. "The first constitution of Connecticut, the first written constitution in the modern sense of the term, as a permanent limitation upon governmental power, known in history and certainly the first American constitution of government to embody the democratic idea" adopted by representatives of the three Connecticut settlements embodied his conceptions. "It is on the banks of the Connecticut," says Johnson in his history of Connecticut, "under the mighty preaching of Thomas Hooker, and in the constitution to which he gave life, if not form, that we draw the first breath of that atmosphere which is now so familiar

to us. The birthplace of American democracy is Hartford."

His view of life was the typical Puritan view. A militant view of life which made the world a battlefield between Heaven and hell, and man's one duty to choose between them and fight on Heaven's side. Here is his doctrine of total depravity: "Thou art dead in trespasses and sins. What is this? A man is wholly possessed with a body of corruption and the spawn of all abomination hath overspread the whole man. \* \* \* No carrion in a ditch smells more loathsomely in the nostrils of man, than a natural man's works do in the nostrils of the Almighty. \* \* \* Alas the devil hath power over you." The preacher's duty was to arouse sinners and his most effectual means was to "fasten the nail of terror deep into their hearts." So the proud he preached: "Do you think to out-brave the Almighty? Dost thou think to go to heaven thus bolt-upright? (The Lord cannot endure thee here, and will ne suffer thee to dwell with himself forever in heaven?) What, thou to heaven upon these terms? Nay, how did the Lord deal with Lucifer and all the glorious spirits? He sent them all down to hell for their pride. \* \* \* The Lord comes out in battle array against a proud person and singles him out from all the rest and saith, 'Let that drunkard and that swearer alone a while, but let me destroy that proud heart forever. \* \* \* As proud as you have been crushed and humbled.' Where are all those nimbros and Pharaohs and all those mighty monarchs of the world? The Lord hath thrown them flat upon their back and they are in hell this day."

His messages of mercy were strong as his nails of terror.

To sinners stout, which no law could bring under,

To them he was a son of dreadful thunder.

Yet to sad souls, with sense of sin cast down,

He was a son of consolation."

Peter Bulkeley, quoted Tyler I. 198.

"Let us be led by all means into a nearer union with the Lord Christ. As a wife deals with the letters of her husband that is in a far country, she finds many sweet inklings of his love \* \* \* so these ordinances are but the Lord's love-letters." "God hath but two thrones; and the humble heart is one. \* \* \* When thou lookest up to heaven, the Lord will look down upon thee \* \* \* do not you make too much haste to go to heaven; the Lord Jesus Christ will come down from heaven and dwell in your hearts."

The tribute to this great man in the obituary poem of his colleague at Hartford, Samuel Stone, bears testimony to his worth as true as it is crude. His blessed soul ascended up to heaven.

Dark Scripture he most clearly did expound,

And that great mystery of Christ profound.

He did excell in Mercy, Peace and Love, Was Lion-like in courage yet a dove.

(To be continued.)

# Congress of Religious Education

**I**T WAS a great week in the annals of Religious Education. Never did Philadelphia see a larger number of prominent religious educators than assembled last week at the annual convention of the Religious Education Association, while almost at the same time Washington was entertaining the tenth National Congress of Religious Education, summoned by the regents of the American Society of Religious Education, now at the close of the fifteenth year of work.

The membership of the first body has more than doubled within the year. Many of the papers read and the discussions were very suggestive to all interested in biblical study and religious education. The main topic of the first day was "What Should Constitute a Scientific Basis for Religious and Universal Education, and to What Extent Does Such a Basis Exist?"

Dr. Luther Halsey Gulick, connected with the school system of New York City, read a paper, taking the viewpoint of educational practice. He said:

"It was my privilege some years ago to question several Christian business men as to the Sunday school instruction that they had received as boys. My questions covered the nature of the instruction, the subject matter, the person of the teacher, the duration of the service of each teacher and the personnel of the class, the size of the class and the duration of class relations. The questions were all answered deliberately and in personal conversation. Very few could answer all the questions. All could answer some.

"The answers appeared to be sufficiently uniform and clear to warrant certain tentative conclusions. These have in the main stood the test of subsequent thought, experience and research. I divided the group into classes, according as they appeared to have been more or less affected by their Sunday school teaching. It was then my endeavor to discover the respects in which the more influenced group differed in their Sunday school experience from the less influenced group.

"Subject Matter.—The answers to the questions showed the greatest diversity as to the subject matter of the instruction. They were all instructed from the Bible as a text book, but the emphasis of the instruction varied with the taste of the teacher. Emphasis was apparently laid by some on the historical portions of the Old Testament; by others on the material facts in the life of Christ; by others still on the interpretation of prophecy, etc.

"I could not discover any particular relation between the subject matter and the character-affecting results. That is, the division into the two groups of the more and the less affected did not appear to correspond to any classification that I could make in the subject matter. It is true that the individuals could recall more of the subject matter in certain divisions than in others, but here again the most deeply affected group did not appear to correspond either positively or negatively with the group that had retained the greatest intellectual quantum.

"The Teacher.—The classification of the teachers by sex seemed to have no

significance. The classification by learning seemed to yield no results. On this point positive information could not be given. Still the classes taught by business men appeared to be as largely represented pro rata in each group as those taught by pastors, who presumably had far more technical knowledge of the Bible than the business men.

"A classification by age yielded no special results. When I asked for facts as to the personal character of the teacher a divergence in the answers of the two groups was evident. One group had a clear and most pleasing remembrance of the teacher. The other group, while equally affirming goodness and the like, had on the whole no such vivid personal impression. The effective group of teachers were in the main social. Not that they of necessity emphasized the deliberate and formal side of social life, but they were deeply and personally interested in the boys. They seemed to desire to lead the boys aright because of personal friendship, in order to do good. The more effective teachers knew the boys on the whole outside of their Sunday school relations to a greater extent than did the less effective group.

"Duration of Teaching.—Here the evidence seems reasonably clear to the effect that long relations between a teacher and a pupil had greater character effects than the same length of Sunday school experience under a more rapidly changing group of teachers.

"Personality of the Class.—Classes reasonably homogeneous as to age, sex, outside school life, temptations, financial ability, etc., seemed on the whole more affected than under the opposite conditions.

"Duration of Class Relations.—Classes that remained together long seemed more influenced than those in which the personnel was constantly changing. A body of class public opinion seemed to grow up in long-continued classes under strong leadership that in itself served as a great inducement to the right action and thought and a deterrent to wrong.

"The metaphysical truth or falsity of a belief or practice is not a primary factor in its propagation. It is, of course, important in the present day that the belief shall be able to stand the test of reason when applied to the adult. My point is that it is not its reasonableness that secures its adoption by the child; hence the appeal to reason as a chief factor in religious instruction is a mistake. The religious and moral attitude is one that is usually established long before the reasoning faculties acquire the independent power needed for the examination of such complex subjects as either religion or morals. Belief is something that is underneath reason, which in many persons cannot either be established or removed by reason.

"The foundation of religion, then, appears to be some other thing than intellectual appreciation of truth. This is fortunate, for otherwise a permanent basis for religious life is unattainable, and each successive generation must with pain and anguish tear down a part of the intellectual basis of what they thought was religion itself.

"If, then, religion is not to be propa-

gated by means that are chiefly intellectual in their nature we need to examine the emotional basis. We find that religious people are reverent; that in the main there have been established in their early lives certain emotional reactions and associations. It is my present conviction that the sympathetic system is so influenced by the unconscious example of the mother as to tend to react thereafter to certain religious and moral stimuli in a definite way, and that this accounts for the return to the religious life of so many who have had Christian mothers and of so few who have not. I venture to suggest that this is a primary fact in religion and moral pedagogy. This subject spreads out to include all the family, religious and ceremonial life."

Prof. Frederick Tracey of the University of Toronto presented his paper from the standpoint of ethics.

"We have learned," he said, "that the intellectual and the moral and the religious are strands in the single cable of the inner life. Moral and religious education are not concerned exclusively with the will, or with the affections, or with the understanding. They involve all of these in the closest relation. No doubt there is a marked periodicity in child development. But we have learned that it is unscientific to regard the periods in child life as absolutely separate from one another. They are two vicious extremes, one of which marred much of the religious teaching of the past, and is not yet extinct, while the other interests threaten to mar a great deal of the religious teaching of the future. The first error is that of regarding the religious life as a sort of separate compartment, having no necessary connection with the other parts of a man's life. By way of recoil from that extreme we are now hearing on all sides the voice of the religious teacher emphasizing the doctrine that godliness is profitable 'for the life that now is'; for there are some who do not hesitate to lay special emphasis upon the fact that, other things being equal, the Christian is the successful man in his business or professional enterprises. Now, that is in its best form a healthy reaction; but obviously it may, unless carefully safeguarded, become a still more vicious, one-sided and demoralizing view than that to which it is opposed. It may pander to the basest materialism and the most paralyzing skepticism of our age.

"The true view emphasizes the unity of man's life. The human being is capable of dominating instead of being dominated by the ideas, feelings and images that crowd and jostle upon the arena of his conscious life. The ideal inevitably takes the form of personality. Those ethical systems that seek to dispense with personality and build with no other material than an animal organism and a variety of natural forces leave unexplained the very thing that most of all presses for explanation, viz.: The recognition of personal identity, continuity and responsibility.

"With psychology, ethical philosophy, metaphysical philosophy and theology, Biblical theology and Christian experience corroborating this view, and finding, as we do, that any other theory than



that of the spiritual kinship of God and man is insufficient to account for the facts, we have, it seems to me, a very genuine, though as yet not very thoroughly understood scientific basis for religious and moral education."

The reading of these papers was followed by a long discussion on whether personality and sympathy or intellect and reason are most potent in teaching religion to children.

Dr. Jesse Bowen Young of Cincinnati said unless the reason of the child could be reached and a rational foundation for faith given the progress that ought to be made would not be made.

Dr. Blakeslee of Boston opposed allowing a child to remain under one Sunday school teacher a long time. He favored a change of teachers every two or three years.

Prof. Rufus Jones of Haverford College thought Dr. Gulick's paper had perhaps slighted the rational side of the problem too much. The great trouble that educators in the colleges had to encounter was that they found their pupils without a rational ground for their religion. "None of us," he said, "ever dealt with any human specimen who did not ask some of these deep questions, sooner or later. We have all known the student who was filled with a subconscious religion, but who could not answer any question propounded to him from the point of view of rational faith. We have seen the religion of such as he waste itself away, until no religion whatever was left. If we are going to ground our religious and moral training so that it will stand the test of truth, we must ground it broadly."

Dr. Gulick, in replying to some criticisms of his address excited some of his auditors by declaring that the modern world was "intellect mad." "Intellectual instruction is of tremendous importance of course," he said, "but a greater point is to see that the characters of the teachers in our schools are such as we should want to see duplicated in our children." He argued against the policy or a frequent change of teachers.

"The Bible in Religious Experience" was the general subject for the evening addresses. Prof. Thomas C. Hall of Union Theological Seminary spoke on "The Unique Character and Value As An Interpreter of Life." He said that life has two aspects, the individual life and the communal life. The emphasis of the New Testament was by historic necessity on the individual—its message was to the individual soul. In the Old Testament the historic development of a nation and the interpretation of life are communal and national. The New Testament, alone, is an actual misrepresentation of the purpose of Christ. We must have the connecting links of the Old Testament. We must face the facts and realize that to understand Jesus, the final interpretation of life, we must understand the historical development of which Jesus was the climax.

Dr. Edward Judson took up the theme, "Its Importance as a Factor in Promoting Spiritual Efficiency and Growth," and said: Is it not better, instead of seeking out new ideas to emphasize and reiterate the great cosmic truths? The Bible is the pabulum of religious hunger. It nourishes the higher nature of man. Christ is above conception to man. To understand Him

means the setting apart a little time every day to cultivate the friendship of God, to read his word, and feel that when we are reading the Bible God is talking to us.

Bishop Mackay-Smith, speaking on "Its Adequacy in Dealing with the Crisis and Emergencies of Life," said: The three pre-eminent facts which the Bible impresses upon the wounded or despairing human spirit are: First, the divine interest in our daily affairs; second, the divine self-sacrifice which has atoned for our sins, and, lastly, the divine idea of discipline which has justified our sorrows. It is not too much to say that these three facts have, to those who believe in them, absolutely changed the whole aspect of the world. God's supreme gift to the world has been the gift of the Bible. It is the one solace for all the troubles of the world.

#### RELIGION IN THE SCHOOLS.

Under this general heading a number of important papers were presented. Dr. Hervey discussed the topic "Content of Religious Instruction from Six to Fourteen." He thought formal instruction in religion in the public schools was unnecessary, because the schools could meet every legitimate and reasonable demand for religious teaching without such instruction. It is an abuse of language to say that because the public schools do not explicitly teach the existence of a God—as if the 'existence' of a God were a thing worthy to be taught—they are therefore 'godless'; and to affirm that because they do not teach anything about Christ and the Church they are therefore unchristian; and to imply that if they do not teach ethics they are therefore immoral. There is a vital distinction to be made here—the distinction between 'knowledge' and 'acquaintance with'; between the imperfect, controverted, misleading utterance of the lips and the vital experience of the soul; between ethics and morality, religion and theology, the science and the art; between formal, explicit, direct, categorical instruction and indirect, implicit, real, vital influence, atmosphere and content.

"Is it to be supposed that there is no religion where there are no phrases? or that there is no recognition of God except by verbal acknowledgement; or that there is no danger of loss in 'raising God from the region where he is clung to by the whole soul with all its spontaneous energy and conferring on him the honor of exactly demonstrating his existence? Here is a stage where, as President Hall says, 'religious training is the supreme art of standing out of nature's way.'"

#### The Formal and the Real.

"To the question, 'What is the content of formal religious instruction in the elementary public schools?' I answer: Nothing. But to the question, 'What is the real content of such teaching?' I answer: Everything.

"There is no subject in the curriculum, no relation in the life of the school, which is not packed with potential divinity, and which may not be lived, without formal instruction thereto. When we stop to think of it, it is precisely of this living experience that there is defect, and of claims, credit and controversy that there is excess. Whatever may be the function of other educative agencies as regards religion, it is the function

of the public school to supply the materials and the occasion for a rich and real religious experience. If it do this well, it will have done enough. How can it do this?

"First, by nourishing and cultivating the spirit of wonder, and the reverence which is the child of wonder. Second, by cultivating the sense of dependence and its attendant humility. All nature rightly studied, is one continuous lesson in dependence; nothing self-sufficient, nothing causeless, nothing fully explained. Third, by nourishing and cultivating the sense of spiritual mastery, which in its highest form finds expression in the words of Jesus: 'I have overcome all the world.' Dependence, wonder and reverence, humility, spiritual mastery and faith—to nourish and exercise these is as truly the work of the school as to prepare for the care of the body, for wage earning, for voting and for rearing a family. And it is possible to provide that nurture and exercise without adding a single subject to the present curriculum of the common schools.

#### The Attitude of the Godless.

"It is worth while pausing at this point to remark that this would not have been true of the old curriculum of the 'three Rs.' And just here perhaps we have the key to the attitude of those who cry out that the schools are 'godless.' Are they conceiving of the curriculum of to-day as consisting of the 'three Rs,' with the unwelcome addition of certain other subjects which they denounce as 'fads'? Note the subjects that are held to have the richest content and see how many of them at one time or another have been fought as 'fads.' Such are literature, especially poetry, biography, mythology, the study of nature, music, art—yes and physical and manual training. Where, indeed, shall we stop? For every subject helps the child in some degree to find himself, and the finding of himself helps him to find his world and his God.

"The cry for more effective moral instructions in the schools is waxing more and more inconsistent. It is pointed out that crime is on the increase. While it is manifestly unfair to place the whole blame for imperfect education on only one of the educating agencies, it must be admitted that the public schools are in some measure responsible for the present gravely unsatisfactory and disturbing conditions. What is to be done?

"Two ways are open: The formal teaching of ethics and the informal inculcation of morality. I am not yet convinced that we are ready for much formal teaching of ethics in the schools. It is in the first place difficult, extremely difficult. Our teachers are not as a rule ready to undertake it. I wish they were. I hope they may be, and the sooner the better. But after all, the mainstay of the work for character building and moralization must be found in the ordinary work of the school, in the subjects studied and in the way they are taught and studied; in the organization of the school, in the real relations of the pupils to each other and to the teacher, and, above all, in the personal character of the teacher."

(Concluded next week.)

The report of the tenth annual meeting of the National Congress of Religious Education will be found on page 245.

## The Prophetic Spirit of Christianity

By A. L. Ward

**T**HE present generation of Christian students is interested in this subject as has been no other. In the past the ecclesiastical side of the Christian religion has absorbed the attention largely of those persons who were at all interested in its claims. However, this is not altogether a new move, for it is as old as the history of religion. The priest has always been interested in the ecclesiastical institution, the prophet, in the moral and spiritual life of the nation. These two offices are not necessarily opposed to each other, but in the development especially of the Hebrew religion they have often thus been found. In the normal development of Christianity, the New Judaism, as in the Old Judaism, the prophetic spirit must be in the ascendancy; otherwise progress will cease, and men will become hypocrites and persecutors, all in the holy name of the Son of God. Of this we may ask, "Why?" Because ecclesiastics have their eyes in the back of their heads, and see nothing but what transpired yesterday; and their ears are deaf to every uttered belief except those to which their fathers gave assent.

The author of Revelations says, "The testimony of Jesus is the spirit of prophecy." Here is expressed an important and fundamental tendency of the Christian spirit. This means that the teaching and the spiritual influence of Jesus embody the spirit of the prophets. But before this could be believed the popular idea of prophet must be modified. His chief work is not to foretell events, but to teach the race. The prophets of Israel were teachers and reformers. In every case they stood out resolutely against the immorality of their respective times, and pointed to the coming better. Who can doubt that this is the spirit in which Christianity works! The saying of Jesus is this, "I shall establish in the world a Kingdom which shall spread my gospel of peace and purity. This Kingdom commences in as small a way as the mustard seed, but at last reaches the great proportion of the mustard plant. It starts in an humble and imperfect way, but reaches on to influence and perfection." By so much as Jesus was greater and diviner than the prophets preceding, is his message more perfect and better adapted to the perfection of human life. Nay, more he has set the goal of human perfection by embodying in himself the highest development of which man is capable.

There are three elements in the prophetic spirit, which belong also to Christianity, viz.: A belief in the imperfection of the past and the present; a vision of an ever coming perfect; and the moral courage to adjust itself to this new vision. The very claim of Christianity is rooted not only in this belief, but also in the absolute certainty of this imperfection. This includes the reality of sorrow, suffering and sin. If not, it has no claim; for the Master "came into the world to seek and to save that which was lost." This note of suffering may be sounded in the whole gamut of animal existence, but when we come into that of human life, we are doubly sure of it. Have we not suffered by pestilence, war, famine and flood, and by a thou-

sand unnameable things? The child grieves over its broken top; the widow sits in loneliness; the strong man shakes when great misfortunes come upon him. To call this imperfection is to name it by its smoothest term. It were better named, the world disaster of sin. The old Hebrew and Pagan alike recognized this and each offered his own explanation. The former said all nature was cursed because man sinned; the latter, that it is the result of contending gods in the world. These explanations may be taken for what they are worth, but the fact remains that we are engaged in a desperate struggle against those things which hinder us from becoming perfect. Each of us feels this imperfection in his own life. We know that we can know only in part. We know that we think but little. We find, sometimes, our loftiest aspiration slipping away from us; our clearest apprehensions losing their distinctness; our firmest convictions seriously shaken. Perhaps no man of the world could express it better than has the apostle Paul, "I bruise my body, and bring it into bondage, lest by any means, after that I have preached to others, I myself should be rejected." This is the result each obtains, if he has honestly examined himself. We should not be pessimistic, but we should recognize that we are all blind, all mutes, all paralytics; we know only in part, nay, we are only in part and it does not clearly appear what we shall be. We are children in the dawn, but must not turn back into the night and spend our time crying in the dark.

Here we are led to the second conviction of Christianity—the vision of the ever coming perfect. It is the quack who says that the perfect is here. Once in awhile we hear some quack reformer saying that he has found the specific for all social and moral difficulties, that kingdom-come is here; but most of us have heard these things before. But, if it is the quack who is thus a little too previous in his announcement of the arrival of perfection, it is the hopelessly devoid of vision who say it will never come. Progress has been hindered more by the latter than by the former. These are the men who getting down into their own circles of belief imagine there is nothing beyond themselves and what they believe. In religion, such men are ecclesiastical bigots. They clog the wheels of progress by quoting scripture against scientific discoveries. These are they who have driven the stakes and burned the martyrs of learning and religion at them. In this the prophets of political, educational and religious liberty have alike suffered. In that splendid group of prophets before the Exile, Israel furnishes us a list of such sufferers whose suffering can be duplicated in the Christian era by those who gave themselves for the Kingdom of God. These prophets were exiled, cast into prison, fed to dogs, sawn asunder, stoned to death, and yet the world was not worthy of them. Jeremiah, the last plaintive voice just before the Exile, for opposing the king was cast into a dirty cistern to die, but some of his friends found him and saved him from this miserable death.

This was not all, a few years later he was foully murdered in Egypt by his own people—too often the end of the man who hears and obeys the voice of God. Even some movements which have commenced right have been transformed into instruments of persecution. The Puritan movement of England and America commenced with the principle, "freedom of worship;" but it was not long till the colonist were hanging Quakers on Boston Commons, and exiling those who did not agree with them in their religious conclusions. A like thing has happened in American politics. The colonists declared for freedom and yet a very large per cent of the people were not free. The Disciples of Christ have declared for religious liberty, but there are grave indications that they will not grant it practically. It is well for us to remember that,

"Our little systems have their day;

They have their day and cease to be;  
They are but broken lights of Thee,

And thou, O Lord, art more than they."

The third important thought is, that the prophet has the moral courage to re-adapt himself to his enlarged vision. It is the bigot and hide-bound traditionalist who will not do this; and just because he has not the moral courage for such a task, he turns persecutor. And if he should have any baser motives, it becomes doubly easy for him to attack those who differ from him in doctrine. Many of us can remember when the theory of evolution was first brought to the attention of the people of this country, how many of the church people threw up their hands in horror, and preachers delighted their hearers with a complete annihilation of the theory. But what has happened? There is not a text book in the scientific department of any creditable college in the country that is not written in keeping with the principles of this theory. We have come to see that we can not understand the Bible without applying the theory to its study. It is not the writer's purpose to plead for evolution, but that we shall stop being fooled on the subject. There can be no conflict between the Bible and science. They cover different fields and can no more clash than can astronomy and the science of medicine.

It takes moral courage to accept new truth, just as it does to confess sin. However, there is but one thing to do, accept it, though it jostle out of place everything believed hitherto. We can not turn persecutor. This is the age in which ideas must meet ideas, and defend position, or be swept from the field. There is nothing sacred except that which has proven itself such by its truthfulness and its helpfulness to men. Not even the doctrines of the church can claim security because of their professed sacredness. Some people imagine this is a terrible condition; but when one comes to think, what other condition could there be? Perhaps there is one, delegate some one to settle these things for us, to be pope, and rest easy; but there are none of us ready to resort to such desperate measures. This age must do its own thinking, it must make its own theological statement and in the face of skeptical tendencies must make its own defense. This restatement is, therefore, not the icing of faith but the saving of it.



## On the Atlantic

**M**IDWINTER is not supposed to be the best season in which to venture on the ocean, for it is the period when storm and cold rule the water as well as the land. Yet with the improvements which recent years have added to the construction and management of sea-going craft, there has come a gradual reduction of the inconveniences of winter voyaging, and a conviction, that within rather wide limits, all times are alike to him who would journey on the sea.

Such consideration, and the advisability of reaching Palestine by an early date in March led to the selection of the "Canopic" of the White Star line as the ship for our passage. Usually the voyager to the orient takes a steamer at New York bound for Naples, and then transfers at that port to a smaller boat plying between Italy and Egypt. But recently the White Star people have established a through service from Boston to Alexandria, which avoids the inconvenience of transfer, and insures the comfort which a larger vessel provides. At the same time one has all the pleasures of a Mediterranean cruise, for these vessels stop regularly at the Azores, Gibraltar, Genoa and Naples on the way to Egypt, and in addition they call alternately at Algiers and Marseilles, the latter being included in our calling list on this trip.

Our party, which includes twenty-three regular members, and is accompanied by two others as far as Naples, gathered in Boston from various places, and by all trains during the two or three days previous to the sailing. The heavy snows and severe cold caused unexpected delays, and some who had planned to have some leisure in the Hub found the hours growing few while they were still on the way. But by Friday afternoon, Jan. 29, all but one had reported at the Dunning's office, and he came in from Providence on the midnight train.

After arranging all plans for embarkation, a little company of us went over to Harvard University, under the guidance of Bro. Calhoun, a member of the Divinity School, and attended the vesper service at seven, and later an informal meeting of the Divinity School men, addressed by one of our number. There is a group of Disciples at work in this department of the university and the total list of our

men in the different sections of the great school is considerable and is steadily increasing. Several members of the Boston church, hearing of the meeting, came over and added by their presence to the pleasure of the evening.

At ten o'clock we left the Divinity hall and crossed the campus along the old parks high planted with snow, and were soon on the way to the ship, with the remainder of the party, who came up from the Crawford House. The Canopic was to sail at seven the next morning, and passengers arrived all through the night. We found most of our baggage properly bestowed in our cabins, and spent an hour or two in getting a few last letters off to the homes we should not see for weeks to come. The next morning most of us were awakened by the starting of the ship, and did not get on deck till we were well out to sea, though some of the more alert and industrious were out and got snapshots of the docks as the ship moved out.

Then we settled to the regular routine of a sea voyage that was to last for seventeen days and proceeded to make the cabins as home-like as possible. Of course there are a score of interesting things occurring on the first day out. There are the places at table to arrange with the dining saloon steward; there are the steamer chairs to be located, so that you will have a favorable position for sun and shelter; probably some of your baggage has not turned up and you are certain it has been left on the dock till happily, perhaps even after two or three days, a steward brings it in with the air of a man who has spent his days and nights in a frantic search for the elusive walf—and expects to be compensated for his devotion to your interests. Even while you are registering your satisfaction and hunting for a tip, you are conscious of a passing suspicion that the rascal knew two days ago just where your valise was, but had a not wholly unselfish purpose of his own in letting your anxiety—and your willingness to reward the finding—grow with time.

We had also to get acquainted with each other; for though there were many of the members who knew each other, some were total strangers. We found that the complete list of members was as follows:

Miss Mary L. Coleman, Springfield, Ill.; Miss M. Ellen Cowen, Milwaukee, Wis.; Mrs. E. L. Damon, Kenton, O.; Rev. William R. Dobyns, St. Joseph, Mo.; J. H. Goldner, Cleveland, O.; Mrs. W. C. Hall, Franklin, Ind.; Thomas B. Harris, Clinton, Mo.; L. L. Henson, Providence, R. I.; C. R. Hudson, Franklin, Ind.; Prof. T. M. Iden, Emporia, Kan.; P. M. Kendall, Columbus, Ind.; Mrs. P. M. Kendall, Columbus, Ind.; Owen Livengood, Athens, O.; G. A. Miller, Covington, Ky.; Mrs. Fontaine Meriwether, Sedalia, Mo.; R. E. Moss, Maysville, Ky.; C. B. Newnan, Indianapolis, Ind.; L. E. Sellers, Terre Haute, Ind.; Miss Alice B. Tuxbury, N. Tonawanda, N. Y.; Miss Luna Tuxbury, N. Tonawanda, N. Y.; Dr. H. L. Willett, Chicago, Ill.; Mrs. H. L. Willett, Chicago, Ill., and Miss Florence Warner, New York City.

It will be seen that the ministers have a safe majority; so that the religious interests of the company ought not to suffer. Denominationally the Disciples have quite the best of it, numbering fifteen, while the Baptists follow afar off with three, the Methodists and Presbyterians with two each, and one Friend closes the list. Geographically Indiana leads with six representatives, followed by Illinois, Ohio, Missouri and New York with three each, Kentucky with two and Wisconsin, Rhode Island and Kansas represented by the other three. Mrs. Hall claims the distinction of being the oldest member of the company, 69; but as for the youngest, we have not dared to raise the question among the ten ladies of the group. Beside our regular members, Mrs. G. A. Miller and her sister, Miss Vanderwort, are with us far as Italy, where they will await our return.

The second and third days out were rather trying ones to a good many of the ship's company. The weather was a bit rough, and to those not used to the motion there came frequent times of serious reflection upon the profit of sea travel, if not upon the question whether life was worth living at all. We have some very funny pictures of various people on the ship, members of our party and others, which exhibit plainly that disgust with all things, and that unconcern with the world's affairs which are associated with sea sickness in the memories of most pilgrims of the deep. When we got along far enough to permit the sufferers to come on deck, we had a

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The Palestine Study Party.

# AT THE CHURCH

## THE PRAYER-MEETING

By SILAS JONES

### LUKE AND HIS GOSPEL: A BOOK STUDY.

Topic March 15-18: Luke 1:1-4; 10:30-37.

**T**HE facts contained in Luke's preface are so admirably stated by Professor Burton that I give his statement in full. "(a) When the evangelist wrote there were already in existence several narratives of the life of Jesus, more or less complete. (b) These narratives were based, at least in the intention of their writers, on the oral narratives of the life of Jesus which proceeded from the personal companions of Jesus, men who had witnessed the events from the beginning, and from the beginning had been ministers of the word, servants of the gospel. It is suggested at least that there was a somewhat definite body of such oral doctrine. (c) These previous gospels, nevertheless, left something to be desired; our author believes that he recognizes a need for a book in some respects different from those of his predecessors. (d) Our evangelist does not himself belong to the circle of eye-witnesses, but to those to whom the eye-witnesses transmitted their testimony (vs. 2). (e) Yet neither is he far removed from them; though others have preceded him in writing, yet he classes himself with those to whom the testimony of the eye-witnesses was delivered, and even associates himself under the pronoun "us" (vs. 1) with those among whom the events of Jesus' life occurred, thus intimating that these events fell within his own time. (f) He had access, therefore, not only to those other writings, but to that living oral testimony from which these others drew. (g) He had made painstaking investigation of the sources of his narrative, having searched things out from the beginning of that history. (h) He had in view in writing, not those to whom the history of Jesus was unknown, but those who had already been taught orally. Observe the significant testimony thus indirectly borne to the habit of the church, even at this early day, to teach the life of Christ, and the clear indication that his gospel at least was not for unbelievers, but for believers. (i) His object in writing is to furnish his reader an entirely trustworthy record of the life of Jesus, an historical basis of faith."

The Gospel of Luke has been called "the universal gospel." The other evangelists tell us that the good news is for all the world, but Luke seems to be more determined than the others to declare the universality of salvation. He records the facts that prove Jesus to be the Messiah of the Old Testament, but he dwells more upon the fact that Jesus is the Savior of all men. Peculiar to the Gospel of Luke are the parables of the Good Samaritan, the Prodigal Son, the Great Supper, the Pharisee and the Publican, the account of the anointing in the house of Simon the Pharisee, and the

story of the penitent robber. Luke carries the genealogy of Jesus past David and Abraham to Adam, the father of the whole human race. Righteousness admits to the kingdom of God and righteousness is not the exclusive possession of any one race or class.

On the literary qualities of Luke Plummer says: "He possesses the art of composition. He knows not only how to tell a tale truthfully, but how to tell it with effect. He can feel contrasts and harmonies, and reproduce them for his readers. The way in which he tells the stories of the widow's son at Nain, the sinner in Simon's house, Martha and Mary at Bethany, and the walk to Emmaus, is quite exquisite. And one might go on giving other illustrations of his power, until one had mentioned nearly the whole gospel. The sixth century was not far from the truth when it called him a painter, and said that he had painted the portrait of the Virgin. There is no picture of her so complete. How life-like are his sketches of Zacharias, Anna, Zacchaeus, Herod, Antipas! and with how few touches is each done! The development of the hostility of the Pharisees is one of the main threads in the narrative. It is this rare combination of descriptive power with simplicity and dignity, this insight into the lights and shadows of character and the conflict between spiritual forces, which makes this gospel more than a fulfilment of its original purpose. There is no rhetoric, no polemics, no sectarian bitterness. It is by turns joyous and sad; but even where it is most tragic it is almost always serene. As the fine literary taste of Renan affirms, it is the most beautiful book in the world."

## THE BIBLE SCHOOL

### JESUS FEEDS THE FIVE THOUSAND.

Golden Text: John 6:35. Jesus said unto them I am the bread of life.

Lesson Matt. 14:13-23.

**I**T was necessary that Jesus should at times go apart in quietness and retreat with his disciples, or alone with his Father in order to meet the great demands which were made on his energy. This he attempted to do when he found himself surrounded by a great multitude. The heart of the Master was touched, and he healed the sick. He was no ascetic. We need not feel surprised that there was a reluctance on their part to leave him. He was "all in all" to them. Neither should we be surprised at the desire of his disciples to have him all to themselves, and the embarrassment that they felt with such a crowd about them, the evening coming on and such scanty provision in their possession.

But Jesus had two lessons to teach them; that of hospitality and faith. "Give ye them to eat." They at once began pleading their poverty, telling him how little they had. "Bring them hither to me." We see what marvelous

power was displayed. The lesson was not only for his disciples and the blessing for those who were filled, but for all peoples, of all times. But this was only preparatory to the truer and deeper lessons that he would teach them. Greater than physical hunger is soul hunger. In many different ways had the world tried to satisfy this inner longing, but Jesus came to proclaim himself as the bread of life, as the only satisfying portion of the human soul. They would have made him king, but he sends them away and not until then does he find himself alone with his Father upon the mountain top in prayer. What peace must have come to his soul after the great work of the day with its opportunities and temptations.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

### Appetites That Unmake Men.

Topic March 13. Dan. 3:1-5, 25-28.

**T**HERE is something stimulating and refreshing to faith in these records of the Hebrew worthies—Shadrack, Meshach and Abednego. Here be names to conjure with. Call this "wonder literature," who will, like the story of King Arthur and Sir Galahad, with the Knights of the Round Table, these stories of Hebrew faith and fidelity will live, and they deserve to remain a permanent part of the literature of

### The Heroism of Faith.

It will be a sorry day for true manliness and genuine courage, and the old-fashioned faith that overcomes the world, where men lose faith in these familiar records of the Hebrew children, who refused to defile themselves with the king's meat and drink, and would not bow the knee to the image of gold which Nebuchadnezzar, the king, set up in the plain of Dura, in the province of Babylon.

These men are the representatives in that age of the religious faith that made heroes in high places and in low. Their faith shines with enduring luster because of their official connections in the empire. They were sturdy Puritans in an age of lax morals, and among a people of gross idolatry. They were worthy representatives of the faith that moved Abram, the Hebrew, to leave his ancestral home near this same region, more than a thousand years before. Our Puritan forefathers were nourished on these tales of Daniel in the lion's den and of the three Hebrew children in the fiery furnace. They were stern, grim-visaged, determined men, in an age of moral degeneracy and religious confusion. They had their faults—but they were heroes nevertheless. And we have need of the sterner stuff of moral manhood in this age of corruption and greed and groveling debauchery. Perhaps there were Pharisees among them, bigots and persecutors; but from them and their descendants we have received our heritage of heroic faith and conquest, in the wilderness and in the affairs of state and nation.

(Continued on page 241.)



# Bible Study Union Notes

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Lesson for March 20. Moses Before  
Pharaoh. His Work for Israel Begun.  
Scripture Section, Ex. 5:1-12:36.

## I. HISTORICAL NOTES.

BY DEAN FRANK K. SANDERS, D. D.,  
YALE UNIVERSITY.

The Significance of the Oppression to  
Israel.

**T**HE period of oppression was not an unmixed evil to the tribes of Israel. It drew the harassed people together; it emphasized their commonness as aliens and prevented them from any tendency to amalgamate with the Egyptians. It demonstrated the value of their ancient freedom and not only made them willing to purchase this at any price, but forever determined them to maintain it when achieved. It quickened their consciousness of the God of their fathers and of His power, so that Moses could base upon it a weighty appeal. Even their hardships were a salutary introduction to those of the desert, which were to follow.

### The Pharaoh of the Exodus.

Just when the departure of the Israelites occurred no one can say with assurance. During the reign of Rameses the great, Palestine was either the scene of active warfare or in the undisputed possession of Egypt, Syria being similarly controlled by the Hittites. This state of things continued, according to the Egyptian records, until the early part of the reign of Ramses III, when a great change took place. In the reign of his predecessor, Menephtah, a "barbarian" invasion, coming from Asia Minor along the coast, swept over Syria and Palestine almost up to the confines of Egypt. The invaders overwhelmed the Hittite empire and wrecked it, similarly overran Palestine and Phoenicia, and were only driven back from the borders of Egypt by heroic, costly and exhausting efforts. In the days of Ramses III they came again only to be once more defeated, but at a heavy cost, which crippled Egypt for centuries, and caused her to loose her hold upon Palestine. Thus was created the first possibility, historically speaking, of an armed entrance into Palestine and of an independent conquest. In view of these facts it seems likely that the Pharaoh of the Exodus was either Merenptah or Ramses III. Each sovereign was sorely harassed and considerably weakened by these attacks.

### The Demands of Moses.

From the standpoint of the religious thinking of that day the reasons which Moses first gave to the Pharaoh for the departure of his people are interesting. The demand was formulated in the name of Jehovah, their God, to whom they must offer sacrifice three days' journey away in the wilderness. It was the proper demand of a national or tribal God unto His worshippers, and implied that their tribal obligations and rights

\*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

were unimpaired. Jehovah had revealed Himself anew to His people and demanded recognition under the proper conditions. Pharaoh's reply was a defiance of Jehovah, an insult to Moses, His representative, and a refusal to admit the independent status of the Israelites as an organized body of people. The subsequent contest between the Pharaoh and Moses was in no sense personal to the latter; it was the struggle of the Pharaoh against Jehovah, so understood by all parties.

### The Departing Gifts.

Despite the awful stroke which broke down the iron will of the unhappy despot and brought mourning into every household of Egypt, the Biblical accounts represent the departure of the Hebrews as one accompanied by expressions of good-will on the part of the people of Egypt. The expression in 12:36, "spolled the Egyptians," is unfortunate. It has often been pointed out that the gifts which the Israelites received were quite customary in the case of departure from any place. The Egyptians were more than liberal, for they ardently wished for the speedy departure of the Hebrews. The gifts were merely a customary method of wishing good luck.

### The Exodus Viewed Historically.

Few events are better attested than the exodus. Hebrew traditions and folktales and Hebrew institutions alike gave it commemoration. The Passover was made into its special memorial feast. It thus was kept fresh in the minds of the people that they were delivered from bondage in Egypt.

That no direct evidence exists for the exodus in Egyptian records need not disturb the student, since no ancient people chronicled its disasters or failures, save as they prepared the way for ultimate victory. The general details find support in the fact that the separation of the Israelites from the grip of the Egyptian was in itself a remarkable feat, calling for the wise and skillful leadership of a great personality, such as Moses must have been.

## II. EXPOSITORY NOTES.

BY REV. G. CAMPBELL MORGAN, D. D.,  
NORTHFIELD, MASS.

In this wonderful history we are brought face to face with God, Pharaoh, and Moses.

Jehovah is seen moving in all the might and majesty of His power toward the accomplishment of a set purpose, and two men stand out in bold relief, the one submitted to, and co-operating with, the movement, and the other rebellious against, and crushed thereby.

### God in His Majesty and Might.

The moment has come for the delivery of His people.

All the purposes of their exile and trouble are fulfilled, and now He will bring them out.

One stands in the presence of His method overawed and yet filled with wonder and worship. He is absolutely irresistible, and yet moves in such a way that even His enemy shall have every chance either to repent and be delivered, or to demonstrate in human his-

tory the absolute justice of his own destruction. Jehovah foreknew the issue and told it to Moses, but His foreknowledge is not causation, and He gives this man every opportunity by warnings, and gradations of punishment, to turn from his evil. By so doing, Pharaoh is made to reveal the utter evil of his own nature, and that the fate determined is in accord with strictest justice.

### Pharaoh the Man Fighting God.

This man is an awful illustration of the terrific majesty of the human will, even when in rebellion. Proud in heart, he becomes insolent in his challenge of God. When that challenge is answered by unmistakable manifestations of power, he becomes maliciously angry and dishonest. The blinding passion of pride led to vain imaginings, "Who is Jehovah that I should hearken unto His voice? . . . I will not let Israel go." In this spirit the finite enters into conflict with the Infinite, and the contest leaves on record the unutterable folly of the pride which impels a man to fling himself against the Most High, only to be broken of his own will upon the shield of God.

### Moses the Man Fighting with God.

Moses is revealed in two aspects, that of his relation to God, and that of his attitude toward Pharaoh. As to the former, he is seen as reverently familiar, transparently honest, and implicitly obedient. His access to, and communion with, God are easy and direct. This is ever the case where a man is carrying out a definite commission for God. His honesty is seen in that when he is perplexed and disappointed by the complaining of his own people, he goes immediately to God, and with the simplicity and frankness of a child tells Him all that is in his heart (5:22, 23). To such honesty God can make known His ways. Then follows obedience in face of apparent failure after failure, quiet, dignified, and unfaltering.

This relation to God created his attitude toward Pharaoh, which is dignified, as he speaks ever and only in the name of Jehovah; patient, as he responds to every appeal of Pharaoh to intercede for him, when panic-stricken for a moment he asks such help; persistent, as he returns again and again, though insolently driven from the royal presence; and uncompromising, as he refuses every suggestion of Pharaoh which minimizes the claim he is sent to urge.

Is there any page in Bible history which more graphically sets forth the all-conquering might of God, and yet His unwearying patience? And is there any other story that reveals in more terrible and splendid setting the relation of the will of man to God? The divine will must triumph, and the result to man of this tremendous fact depends altogether upon the relation his will bears to that of God. Surrendered to God a man is unconquerable, and moves through all processes of evident victory, or seeming defeat toward the final song of an assured triumph.

Rebellious against God, man is already defeated, and moves toward final and irretrievable disaster, notwithstanding wealth, position, armies, and all other  
(Continued on page 247.)

## "Let Us Not Be Terrified by a Tear" By E. B. Barnes

**I** MUST confess to a feeling of weakness when I read in our papers, occasionally, the report of a successful revival in which the writer takes pains to say that "the preaching was unemotional," or that "the preacher did not work on the emotions of the people." And I say let us pity the preacher and with all charity put the best possible construction on the preaching. Would it be a compliment to say of any man, "He did not appeal to the intellect or try to influence the will"? Why should we deem unemotional preaching as a subject of praise? Indeed, there is no preaching worthy the name in a revival that does not deal with the emotions, yea even works on the emotions.

Fortunately, these brethren do not mean what they say. They have seen extreme measures resorted to in order to arouse the indifferent; they may have witnessed trances and hysterics, and as a consequence they fly to another extreme, and attempt to blot the emotions out of existence. Save us from the revival in which there is no love, no penitence, no Gethsemane, no Calvary, no redeemed souls, no eternal farewells. If themes like these do not stir the emotion, if the preacher in the presence of such solemn or joyous realities does not so present them as to work upon the emotions, woe be to the soul unmoved, and woe be to the preacher. A man whose love is not kindled can never be saved, and I think we will all agree that love must be included in any appeal to the emotions. How either saint or sin-

ner can sing, "When I survey the wondrous cross," "In the hour of trial," "My Jesus, I love thee," and be unmoved is to me a wonder; but surely under such influences the preacher's heart must be stirred, and he will appeal to the emotions in spite of all his stoical intentions.

Let us not be terrified by a tear. Let us abandon that savage creed that weeping is a sign of weakness. Is it not true that many a preacher is declaiming to empty seats, and mourning over his dry baptistery because he knows nothing of emotional preaching, or the ministry of tears? He is never moved himself; he can never move others. The unemotional preacher forgets that "Jesus wept." Men are not ashamed to weep over the tragedy in a theater. They gladly pay for the privilege. Many in our audiences would welcome a change from our cold, speculative or even matter of fact preaching to moments of tender memories and pathetic story. The heart is better for an overflow. As preachers we need more emotion, not less. We are doing well intellectually in the pulpit. We can do better if we temper our keenness with tenderness, our logic with love.

Brethren, let us not speak of the emotions as if they were a red-handed robber to be destroyed, an ugly intruder in our gatherings. The good thing about all such talk is that it is not true; for from Pentecost to the present there never has been a revival worthy the name in which the preacher did not work on the emotions intentionally or unintentionally. A revival without emotional preaching would be an anomaly.

## MUSIC IN OUR CHURCHES—A SUGGESTION.

**A. Lynn Clinkinbeard.**

Recently one remarked to me that the music in many of our churches is of a poorer grade than is to be found among some other peoples. Surely in this we are not the only sinners, nor sinners above all others, but when I recalled the large number of our churches in which one seldom hears aught but religious rag-time, if I may coin an expression, I had no heart to attempt a refutation of the statement.

The enrichment of our public worship is most properly being considered, and if it is to be accomplished more attention must be given to the music. It is almost incredible that a congregation can be found within a hundred miles of Chicago that failed on "Sun of My Soul," and "Must Jesus Bear the Cross Alone?" Yet it is all too true. Many of our churches are satiated on popular songs.

Recently Mr. Lester B. Jones, leader of the Chicago University choir and a teacher of music in the city, issued a bulletin calling attention to some seventy grand hymns in a new book. He prefaced the list with these words: "Our purpose is an attempt to assist in the acquirement of a repertoire of standard church tunes, including the old tunes used for decades and rich in associations and some newer ones as yet lacking the familiarity of the others. These are not more difficult in the melody, but much richer in the harmony, and when they have acquired the familiarity and

association of the old tunes they will be as great favorites."

Curiosity prompted me to compare the list with our Praise Hymnal, perhaps the nearest approach we have to a hymnal. I was surprised and yet disappointed to find about thirty-five of the number given. With the consent of Mr. Jones I append the list, hoping it will be suggestive at least to some pastors or choristers.

9, Lancashire; 11, Silver Street; 15, Hendon; 32, Hursley; 33, Eventide; 53, Faben; 55, Nicaea; 59, Creation; 65, Lyons; 67, 134, 511, Duke Street; 82, Elijah; 108, Toplady; 132, Coronation; 143, Downs; 162, Warwick; 165, Olivet; 281, St. Cuthbert; 283, Love Divine; 289, Pax Dei; 311, Belmont; 319, Hamburg; 321, Reynolds; 352, Missionary Hymn; 362, Portuguese Hymn; 369, Mercy; 381, Bethany; 383, 397, Flemming; 399, In the Hour of Trial; 414, Laban; 428, Seymour; 518, St. Agnes; 552, Pleyel's Hymn.

This list does not purport to be exhaustive, only suggestive or at least thought-provoking. Popular gospel songs doubtless have their place, but let us not neglect the rich musical heritage of the church.

The University of Chicago.

Let it be remembered that the whole month of March is set apart for the churches to gather their offerings for world-wide missions. Some country churches will take their offerings later than the first Sunday. Every church should strive to make generous offering.

## ON THE ATLANTIC.

(Continued from page 231.)

choice collection of cloaked and rug-draped figures, arranged in rows of deck chairs, and strikingly resembling a row of inmates of some home for the friendless. But by Wednesday afternoon the sea smoothed out and the spirits of all on board rose perceptibly.

On the first Sunday the services, which are always those of the Church of England, this being an English ship, were read by the Purser at 10:30. In the afternoon at 3 our party met for a communion service in our study room, and in the evening we had a general song service presided over by Bro. Sellers and led by Bro. Kendall, and the "Palestinian Quartette," consisting of Kendall, Sellers, Iden and Moss. On the second Sunday one of our party was given charge of the ship's service, and a sermon added to the usual orders of the day. Again in the afternoon the communion service was held in the quiet of our lecture room, led by Bro. Miller, and in the evening Bro. Newnan led the general service.

We have had every day a very full program of study and reading. In addition to the work of preparation which the class, as a regular group of students of the University of Chicago, has been pursuing since the summer, we have two class hours each day, save Sunday. A special room, very convenient for our purpose, has been provided. On the walls our maps are hung. The books which constitute our library are placed here, and the place is reserved for us exclusively. Here at 10:30 and 3 we have our lectures and class exercises, and at 5 we spend another hour listening, while some one of the number reads some book or article bearing upon travel in the places we are to visit.

With so much time taken in regular work, the remainder goes quickly and delightfully. We have had but one variation thus far. On Friday, the 5th, we reached the Azores, and landed in the harbor of Ponta del Gada in the Island of San Miguel. We had about two hours to spend ashore, and availed ourselves of the little boats that swarmed about the steamer in a mad contest for passengers. We were rowed across to the dock, about a half mile distant, and spent a charming hour wandering about the streets of the Portuguese town, with its strong reminders of Moorish days in its fantastic houses and Arabesque ornamentation. The most striking feature of the place was the contrast presented by the warmth and luxuriant vegetation with the snow and cold of Boston five days before. Here we were in a region whose temperature vibrates between 70 and 80 degrees throughout the season. We strayed into a garden where ripe oranges were burdening the trees and abundance of flowers bloomed on every side. Pineapples are a heavy crop here, and tangerines and oranges are vended to the passengers of incoming boats and are exported.

We returned to the ship shortly before nightfall and steamed away for Gibraltar, where we hope to be to-morrow.

At Sea, Feb. 6.

H. L. W.

Truth cannot be expressed where sincerity is suppressed.



## HOME AND THE CHILDREN

### OUR SURE RETREAT.

J. W. Hilton.

Have you walked beside the Savior in  
the hush of eventide,  
Have you listened for His chidings as  
your trusted friends and guide?  
If you have not felt the power of His  
presence and His voice,  
Seek to know the tender Jesus, make  
Him now your loving choice.

Seek Him in the vale of sorrow, for He's  
always walking there,  
Seek Him in the busy circle where  
there's toll with pain and care;  
You will find Him, for He's waiting ev'ry  
burden to convey  
To the place where burdens vanish and  
our tears are wiped away.

When I weep He stoops to whisper  
sweetest words of love and cheer,  
And when life seems hard and fruitless  
Jesus banishes my fear;  
Do not seek the grace of others, but  
reach out and clasp His hand,  
He will keep you by His promise till  
you gain the glory-land.

Seek the Savior then, my brother; do not  
feel you are alone,  
For the kind and loving Father in the  
Christ His love has shone;  
He is always near in trouble and in joy  
not far away;  
Jesus' arms are round about you, He  
will ever be your stay.

He will crown you in the morning when  
eternal day has come,  
After all the weary marches, and the  
battle has been won;  
He will not forget your struggles, but  
will welcome you at last,  
And your joy will be unbounded when  
life's dangers all are passed.

### ON GETTING TO HEAVEN.

There is a familiar old hymn in which,  
as the soprano and alto plaintively ask,  
"Shall we know—" the tenor calls out,  
"Shall we know? Shall we know?" the  
bass, meanwhile murmuring, "Shall we  
know—" and then, in a burst of har-  
mony, they all melodiously inquire,  
"Shall we know each other there?" Peo-  
ple have been singing that song for a  
long time, but, so far as I know, the  
question has never been satisfac-  
torily answered. I don't want to be a  
critic, for critics are never popular, and  
never more unpopular than when they  
question that which long usage has made  
to seem sacred; but, braving the danger,  
I must remark that we surely ought to  
find a way to praise God that would be  
more reasonable than the mere repeti-  
tion of a question that can't be answered  
this side of eternity, even though the  
question be set to music. Of course, the  
music is sweet and the sentiment pleas-  
ing, but it's all to no purpose, for, even  
if there was any hope of finding out, it  
isn't at all necessary for us to know  
whether we will recognize our friends in  
heaven. For my part, I want to stand  
before the Judge of all the earth with the  
consciousness of having known some of

his little ones here, than with the as-  
surance that I would be able to call the  
shining ones by name.

There would be more travelers in the  
narrow way if more time was spent in  
studying the guide-book and less in  
guessing what it is like. I once heard  
an ungodly deacon estimate the size and  
capacity of the city beautiful, and I  
couldn't keep out the impious thought  
that it would have been better had he  
spent the time stepping off the road  
leading to the place. It does me good to  
read that description given in Revelation  
sometimes when I get tired, but I never  
let myself worry about whether it's go-  
ing to be just that way or not. We might  
not be able to understand it if God gave  
us an exact description, and so it may be  
that he only gave us a hint of its glories,  
using such poor symbols as the gold and  
precious stones we see here to illustrate  
his home. But I say it never bothered  
me any—it's too good for most of us  
either way. There will be time to dis-  
cuss the purity of its golden streets and  
the brightness of its shining walls when  
we get there—other things demand at-  
tention now.—S. S. Lappin, in *The Pil-  
grim*, for March.

### THE COLLEGE BOY'S SISTER SPEAKS.

By Hobart Clear.

"Why do you suppose we say so many  
unkind little things, girls? Because we  
don't stop to think? No, I think it is be-  
cause we don't decide in time. We aren't  
trained to meet moral emergencies  
promptly.

"Bob was tell us about their new  
tutor. He isn't much older than some of  
the boys, and he was put in a hard place  
the other day. He was sent to take  
charge of a new class that was having  
an examination with a stereopticon. The  
pictures were thrown on the screen and  
the boys had to write descriptions of the  
old historical places they represented.  
Of course the tutor had it all planned out  
how much time could be allowed to each  
picture.

"He got along all right till he an-  
nounced the second picture. The boys  
at Bob's college sometimes try to get  
things their own way. So this time they  
began to call out all over the room, deep  
and gruff, 'No, no!' 'More time!' 'No!'

"What do you think that man did?  
Stop and haggle about it? He didn't  
take one instant to decide the thing. He  
simply held up his hand and gave the  
signal to the man who managed the lan-  
tern, and before the boys were through  
calling out there was the second picture  
on the screen waiting for them. Bob  
said it was just fine to see how those  
boys quieted right down and went to  
work. If the tutor hadn't done just as  
he did, the whole thing would have been  
a snarl.

"Now suppose we should train our  
minds to choose in a flash, and give the  
signal to our tongues: 'Pay no atten-  
tion to that disturbing, disagreeable  
thought; go on with your regular af-  
fairs!'"

### ROCKING THE BABY.

Madge Morris Wagner.

I hear her rocking the baby—  
Her room is just next to mine—  
And I fancy I feel the dimpled arms  
That round her neck entwined,  
As she rocks and rocks the baby  
In the room just next to mine.

I hear her rocking the baby  
Each day when the twilight comes,  
And I know there's a world of blessing  
and love  
In the "baby bye" she hums.  
I can see the restless fingers  
Playing with "mamma's rings,"  
And the sweet little smiling, pouting  
mouth,  
That to her in kissing clings,  
As she rocks and sings to the baby,  
And dreams as she rock and sings.

I hear her rocking the baby,  
Slower and slower now,  
And I know she is leaving her good-night  
kiss

On its eyes and cheeks and brow.  
From her rocking, rocking, rocking,  
I wonder would she start,  
Could she know, through the wall be-  
tween us,

She was rocking on my heart?  
While my empty arms are aching  
For a form they may not press,  
And my emptier heart is breaking  
In its desolate loneliness.

I list to the rocking, rocking  
In the room just next to mine,  
And breathe a tear in silence  
At a mother's broken shrine,  
For the woman who rocks the baby  
In the room just next to mine.

### Fashions in Starch.

Starch is the stuff that helps to keep  
the human race solid inside and stiff out-  
side. Half the food we eat, potatoes and  
grain products, contains a large amount  
of starch, which in this form has, of  
course, been of importance to man since  
the earliest times. The other use of  
starch, at the hands of laundresses and  
careful housewives, began about three  
hundred and fifty years ago, and is said  
to have originated in Flanders.

It came into popularity in England in  
the reign of Elizabeth, whose courtiers  
and ladies wore ruffs of cambric too large  
to stand firm without artificial stiffen-  
ing. The starch of the Elizabethans was  
like that of modern times except that it  
was colored—red, yellow, green and blue  
—and gave delicate tints to the huge  
linen contrivances of Sir Flash and Lady  
Frigor.

Before Elizabeth's time ruffles were  
not of cambric, but of fine holland, which  
required no stiffening and was very  
costly.

It is recorded that when the queen had  
ruffs made of lawn and cambric for her  
own princely wearing, none in England  
could tell how to starch them; but the  
queen made special call for some women  
who could starch, and Mrs. Guilham, wife  
of an official of the royal household, was  
the first starchy.

In 1564 a Flemish woman, Frau Vandh  
Plasse, came to London and established  
there a school to teach starching. The  
school succeeded, and the Frau of Flan-  
ders became rich. She charged \$25 a  
lesson, and \$5 extra for a recipe to make  
starch out of wheat flour, bran and roots.

## NEW SERIAL STORY A WIND FLOWER

By CAROLINE ATWATER MASON

### CHAPTER XVII.—Continued.

**F**ATHER NORMAN only looked very thoughtfully at Mary as she said this, without speaking, realizing that he had to do with a nature of profound moral earnestness.

"What you are saying is appalling, incredible. Worse, it is not true." Her voice sank lower in the poignancy of her passionate indignation.

Norman's face changed only by a shade of pallor, its composure was unmoved. The matter in hand for him was not to convince Mary Herendean's intellect, there was no time for that, but to control her will and make it conform to his own.

"Pardon me, I think your place is here," he said sternly. "Are you not acting under a misapprehension? We are not here on account of your convictions, your belief or disbelief, Mary Herendean, but your sister's."

There was a pause in which the two faced each other steadily, while a little color returned to Mary's face.

"Since you perceive," Father Norman continued slowly, "as I am sure you do, the purpose of your presence here more clearly, I am sure you will not refuse to return to your place with your sister," and he bowed with a motion of his right hand toward her former place, which was gentle, conciliatory even, and yet the action of one who instinctively expected obedience.

The tempest of passion and protest which had swept through the girl's strong nature died away under the steady, quiet mastery of Norman's eyes and voice, but her conviction remained unchanged. The fire in her eyes was quenched with unshed tears, and her lips trembled as she said: "I must yield, I see it plainly. Yes, I will go back; but I have told you the truth, and some time the Spirit will make even this clear to you."

With quiet dignity she returned to her place and so sat without a motion or word through the remainder of the interview, in which Eunice acquitted herself with admirable docility and teachableness.

The doctrine of transubstantiation had no difficulties for her.

On their way home Eunice broke a long silence, saying to Mary: "I don't know what thee was so stirred up about, but I never saw thee so angry in my life, except once when Ralph beat Beppo."

"Thee need except nothing, Eunice," Mary said quickly; "I never was so angry in my life."

"Well, I'm afraid Father Norman will think thee has the worst disposition in the world, when thee really has the best, unless thee is terribly provoked. Does thee remember his coming in that night at Whippany, when thee lost thy temper so about my going to the service at Torrington?"

"It makes absolutely no difference, Eunice, what Father Norman thinks of me," Mary replied; "but in fact he never does think of me at all. I have never interested him in the least."

"Thee has always opposed him, thee sees," rejoined Eunice, "and he has seen thy worst side and has had to make thee give up."

"No matter, Eunice; please don't talk about it any more," said Mary hastily; but her cheeks had grown crimson, and there was an expression in her eyes which Eunice did not understand, and which she had never seen in them before.

As they entered the house on their return, Mary seeing letters lying on a tray on the hall rack, took them up, and handing one to Eunice said casually: "Another letter from Derby, from Cousin Cynthia for thee. She is getting to be a very devoted correspondent, isn't she? I never fancied you two would have so much in common," and Mary went on into the dining room to give a housekeeper's glance at the preparations for dinner.

Eunice, whose color had deepened while Mary spoke, had taken her letter and now ran lightly upstairs to her room, which she entered, locking the door behind her. With quick, eager motion she broke the seal of the envelope, and drew out an enclosed letter directed in Ralph Kidder's handwriting to herself. This letter her eyes flew over with devouring haste, while alternating expressions of delight and disturbance passed over her face.

Ralph supposed, the letter said, that she would shortly hear a new set of anathemas pronounced upon his devoted head by her father, if she had not already; but she must be steady, and let nothing frighten her. He had, it was true, unintentionally overdrawn his account at the First National Bank in Coalport, and he found himself sufficiently embarrassed for the moment, but it was a small matter, and would be rectified shortly.

Possibly he had been a little extravagant, for there never was such a place to spend money without knowing it, as New York. If she had only been there with him he would have smothered her in red roses, no matter what they cost—his beautiful little lady-love—and made her music-mad as he was; with grand opera. And wouldn't he have been quite right to do it? etc., etc., at which turn the cloud passed from Eunice's brow, and the sun came out again.

There was only time to read the letter once, and that hastily, a letter which was well worth a dozen readings, and then it must be hidden well and wisely, while she donned her white gown and hastened down to dinner with her father and Mary.

Mary looked worn and dispirited at dinner, and excused herself soon after it

was over, and went upstairs. An hour later she came down with slow, quiet steps, and stood for a little space at the open library door, looking in. Her father was sitting in his great arm-chair before the open fire, his profile sharply outlined by the light of the red coals; there was little light besides in the room. At his feet on a low stool sat Eunice, in her lustrous white gown, her head resting against her father's knee in a pensive, drooping fashion. The old man's slender, delicate hand was laid upon the girl's head. They were not speaking, but they were together in spirit, and a tender peace rested in Moses Herendean's brooding eyes.

Mary watched them for a moment, and her eyes filled with tears; then she turned away, a pang unspeakable at her heart.

How lovely Eunice was; how her father's heart delighted in her; and yet just now she had betrayed all of spiritual integrity for which he had lived and would gladly have died; she had sold her birth-right without so much as a sigh or word of misgiving, and she could return and sit at his feet in that pure peace, unconscious and undisturbed.

If that had been all! But it was enough for Mary Herendean that night.

In his room in the Minster street mansion, on that same night, Francis Norman kept a long unbroken vigil. The interview of the afternoon, with its varying effect upon the sisters, had had a deeper working upon him, stirring within him keen questionings to be met through the long hours of the night on his knees with prayer and penance.

The words of Mary Herendean, swift and piercing, had aroused again that specter of doubt which crouched ever at his door, ready to spring upon him and close with his soul in fierce encounter. She had stood before him like an accusing angel, or like a stern Nemesis, confronting him with the guilty misgivings of his under consciousness—that whisper sternly rejected, yet never quite stilled, even in moments of highest exaltation in the performance of his public duties.

But beside Mary Herendean, and not to be divided from her in his thought, stood the gentler figure of her young sister, never so endearing as in this aspect of devout religious dedication. Not to recall that clear face, with its "paleness of the pearl," the soft, appealing eyes, the childlike mouth, the simple, unstudied words, so far from the conventional phraseology to which his ears were accustomed?—to forget all that?—banish it from his memory, cast out from his heart the lovely vision—was it in his mortal flesh to do this?

The night wore on in its two-fold struggle. When the dawn came Francis Norman, his face gray and haggard, rose from his knees, took from its place the sketch of Eunice Herendean which he had made in the summer, and burned it on his cold, unlighted hearth.

The following afternoon found Father Norman in "lower Coalport," going about among the wretched tenements of the miners in pursuance of his pastoral labors.

Coming down from the garret abode of Mrs. Ahern, the helpless and thrifless mother of a small boy, Joey, whom he had recently discovered as possessed of



a wonderful voice, and literally nothing else. Norman reached the outer air of the dreary alley with his face pallid from the odors of the place, and from an inward sinking resulting from prolonged fasting and his late vigil.

As he stood for an instant in the doorway, a man who was passing at a swinging, resolute gait, glanced at him, wheeled around abruptly, and stopped short in front of him on the dirty, broken pavement.

"Father Norman!" he exclaimed. "Glad to see you; but you're looking badly. Going home? All right," and Norman joining him, they walked down the alley together.

This man, known as the Reverend James Hope, a title to which Father Norman would not, however, have admitted his claim, as he was not of the church, was a familiar figure in this part of Coalport, having established here a Christian work among the miners' families. In person he was big and muscular, a robust, virile, thoroughly masculine man, who could hold his own physically with any of the neighborhood ruffians, as they very well knew; but in spirit he was gentle, winning and devout. Father Norman liked and respected Hope and the two, although working on widely different lines, and with absolutely divergent ecclesiastical theories, not infrequently met and took counsel together concerning the sorrows of the very poor.

James Hope lived half a mile from the Ahern tenement, and when the two men had reached the house he said cordially: "Come up and have some tea with me, Norman. It would be a great pleasure to Mrs. Hope; honestly, it would do her all sorts of good. You know she hardly ever sees people now."

Norman was glad to consent, and followed Hope into a large, well-lighted room on the ground floor, where a company of women and girls were breaking up, evidently closing sewing-school.

"It's the girls this afternoon," Hope remarked; "boys to-night."

A pretty and graceful woman who was in charge of the gathering glanced at him across the room with a nod and smile. Hope telegraphed with signs to her that he was taking Norman upstairs, and would expect her to follow; she caught the message at once, and nodded again with a slight flush of pleasure.

A few rooms upstairs were reserved for the present use of the Hopes; otherwise the house was given up to the purposes of their neighborhood work. These rooms were furnished simply, but with refinement and artistic perception and cozy comfort. There were excellent prints, books in abundance, and a dainty tea service stood ready for the afternoon refreshment. The difference between this place and his own abode came instantly before Norman's mind. Here the grace of a woman's touch was everywhere, a touch which had made a home in these dreary surroundings, in these poor rooms.

Very soon Mrs. Hope came in and took her place at the tea table, glad to see Father Norman, whom she knew slightly, but gladder to see her husband, as her eloquent eyes could not fail to tell him. She made their tea so quietly that Norman, though he was watching her, did not see her do it, and was surprised to find the big, thin blue cup in

his hand, how he hardly knew. Refreshed and enlivened by the tea and bit of cake, Norman felt a new comfort and ease, and a vivid sense of pleasure in the personality of his companions. How perfectly these two people suited one another; how each could fill up what the other lacked in the practical work of life; how it kept a man steady in purpose and happy at heart to have such a presence and smile to return to, and a veritable home, if it were only two rooms over a public place!

Meanwhile Hope, in his hearty fashion, was talking on about the difficulties and encouragements of the work, and proceeded to tell Norman plainly that he believed more and more that almsgiving was the wrong line to take with these people.

"But, my dear fellow," said Norman smiling, as he leaned lazily back in a very comfortable chair, "almsgiving is a Christian grace, and it is absolutely necessary to the development of our wealthy church members. They must give or die, don't you see?"

"Then let them give to agencies which will make these people self-dependent, give them trades, the ability to work and earn their own living. The helplessness of the girls in these families is the worst factor of the whole problem. I tell you, Father Norman, many of these rescue efforts are rose water to a man mortally sick. We have got to go behind these measures that only mend the results a little and begin at the foundation."

Father Norman looked thoughtfully at Hope. The grace of charity had not come to him in quite this rugged and severe outline.

"But surely no command is more plainly or more frequently impressed in the New Testament than that of feeding the hungry, clothing the poor, giving alms of such things as we possess," he returned.

"Very well, but different civilizations demand different adjustments of this grace of giving, and these are times that call for not less bounty, but bounty otherwise applied. Father Norman, it is not possible for you, off there in Minster street, with all the beauty and aristocracy of the city around you, to guess, even by coming down here once in a while, what the temper of these people is, and how real and appalling the dangers that are deepening upon them, and through them upon us."

"Now, James, Father Norman is tired, and you must stop talking all this tiresome shop," Mrs. Hope broke in gently. "Indeed, I get tired myself of 'problems' and possibilities, and it would do us good to forget them for a while. Father Norman, what I want to ask is whether you have seen this new life of Pugin that I hear so much about?"

Yielding to her initiative, the conversation turned to books and art, and at the end of half an hour Father Norman, refreshed in body and spirit, took a half-reluctant leave of James Hope and his wife, and came away.

Was such a marriage as this to be thought of as a lowering of the religious life? Ah, but Hope, was not a priest, only a "minister." Still, as Norman walked home in the twilight, he was half minded to wish he had not destroyed that sketch in the early morning.

## CHAPTER XVIII.

The winter had passed. March had come, and it was late in the month. Four o'clock was chiming from St. Cuthbert's belfry tower.

A girlish figure crossing the square turned into Minster Street and approached the church with light, hasty step. It was Eunice Herendean. She was dressed in black, although plainly not in mourning, and wore a veil of black tissue, through which her eyes shown out even darker and more lustrous than their wont, while her face was startlingly pale.

Notwithstanding a perceptible accession of confidence and self-possession in her general bearing, there was an evident nervous trepidation upon Eunice now. When she reached the church steps she tripped in her haste, and the hand with which she pushed open the heavy oak door trembled visibly. Passing through the cold, empty vestibule, Eunice entered the church, which was also empty, save for two or three persons kneeling alone and silent in separate pews.

The afternoon sun passing through the richly stained windows lighted the lofty church but dimly. Above the high altar, in a pendant bronze lamp, burned a single blood-red light, indicating the reservation of the sacrament; and as she saw this light Eunice sank for a moment upon her knees, and bent her head in an attitude of prayer. She had advanced rapidly in the new way in the months since she

## ON A RANCH.

Woman Found the Food That Fitted Her.

A newspaper woman went out to a Colorado ranch to rest and recuperate and her experience with the food problem is worth recounting.

"The woman at the ranch was preeminently the worst housekeeper I have ever known—poor soul, and poor me!

"I simply had to have food good and plenty of it, for I had broken down from overwork and was so weak I could not sit up over one hour at a time. I knew I could not get well unless I secured food I could easily digest and that would supply the greatest amount of nourishment.

"One day I obtained permission to go through the pantry and see what I could find. Among other things I came across a package of Grape-Nuts which I had heard of but never tried. I read the description on the package and became deeply interested, so then and there I got a saucer and some cream and tried the famous food.

"It tasted delicious to me and seemed to freshen and strengthen me greatly, so I stipulated that Grape-Nuts and cream be provided each day instead of other food, and I literally lived on Grape-Nuts and cream for two or three months.

"If you could have seen how fast I got well it would have pleased and surprised you. I am now perfectly well and strong again and know exactly how I got well and that was on Grape-Nuts that furnished me a powerful food I could digest and make use of.

"It seems to me no brain worker can afford to overlook Grape-Nuts after my experience." Name given by Postum Co., Battle Creek, Mich.

Get the miniature book, "The Road to Wellville," in each pkg.

first went with Miss Barringer to the little church in Torridge. She did not, however, make the sign of the cross as a more perfect pupil of the ritualistic school would have done. Doubtless that would come in time, but the girl's Quaker breeding had not lost all its power over her yet.

Along the walls of the church, between the painted stations of the cross, were carved and curtained confessionals, consisting each of two alcoves connected only by a grated window in the partition wall. In the dusky dimness which filled the place, one light burned brightly above the entrance to one of these. As she rose and moved slowly down the aisle in the direction of this light, a strange faintness came over Eunice. Entering a pew she knelt and buried her face in her hands. Tears trickled through her fingers. She rose hastily, pulled her gloves from her hands, and pushed away her veil, then sat, her face like marble, looking before her. There was not in all the great, dim place a sound or motion. The women who had been kneeling in their places when she entered knelt still, motionless, careless of who might come or go. Were they praying? Eunice wondered a little, or being sorry for their sins? or only aching in their hearts and glad to be where their hearts could ache with no one to know or question?

She had grown quiet, and now she took from her pocket a small leaflet, and knelt, and kneeling again she began to murmur, quite to herself, the series of brief supplications which it contained, as, "Kind Lord and Jesus, crowned with thorns for my sins, make me sorry for them."

Her thoughts gradually took order, and she was able to consider clearly what she was about to do, for she had come to the church this Friday afternoon in penitential guise, for the declared purpose of making confession and seeking priestly absolution.

Without doubt she would confess that she had sinned exceedingly in being vexed many times of late when Mary had disapproved of the practices of the church, and when Friends had made unpleasant comments upon it. This had been a grievous sin, and for it she was truly penitent. So also for the folly and vanity of an undue interest in her dress and appearance; and so on through a variety of amiable weaknesses. All this was comparatively simple. As for the self-absorption and self-seeking of her nature, it was too complete and all-encompassing to be perceived by herself, and so escaped the analysis.

But what of the one great burden which lay upon her conscience? Could she lay that bare? Could she lay it down? This was the supreme intent with which she had come, but could she even wish to? and if she did, was it certain to avail her? A man's face seemed again bent above her, and a familiar voice to be saying into her ear, "I have a power over you which you cannot resist, and which will draw you back to me, however far you may seek to fly beyond my reach."

Eunice's clasped hands hung over the back of the seat before her; her forehead was pressed hard against the cold, polished wood. For the time, in the intensity of her thought, she had lost the

sense of her surroundings, of her bodily presence and being. Through the silence from some unseen space, there came a sound just then of music, a child's voice, sweet and pure, chanting the Magnificat. Eunice knew the voice. It was that of the forlorn prodigy from the iron mines, whom Father Norman had discovered in his ministrations among the poor. They were training him now for the choir.

As she listened Eunice trembled, for a sense of something incredible and against the nature of things in her purposed action smote upon her with the familiar strains, high and noble in their suggestion. To lay bare her heart, and the darkest recesses of it, before another, and that of Father Norman, in his austere, spiritual elevation; to seek through his explicit forgiveness that of the Most High to place herself before him, so high above her, in a manner so intensely personal—how could such a thing be?

Could she forget that he was he, and she, herself, Eunice Herendean, and speak to him only as to the priest, not as to the man who had walked beside her, who had talked with her gently and looked into her face with that delicate kindness which belonged to all his people, and yet with an indescribable something superadded which had thrilled her with a mysterious sense of possibilities? And yet, others had done just this thing, and in a way she longed to do it too. There was a certain picturesque element in such a situation which strongly appealed to her. But, far beyond that, she honestly desired peace and rest for the small torments of her soul; she craved the moral sedative of a human voice pronouncing her worst not too bad to be forgiven—the refuge of weak natures through all time—secretly, underlying all, she was willing for Father Norman to know what she was about to renounce. For Eunice's constancy to her lover had faltered and failed, blighted by the recklessness and dishonor which had lately been laid to his charge. There were fitful, fluctuating moods when her heart still yearned passionately after him, but she felt none the less, that his day for her was over; another figure, nobler than his, was rising though in dim outline and remote, on her horizon.

But now the thought came suddenly, What if Father Norman should not come himself? Eunice knew that his assistant often heard confessions. Very likely he would send Mr. Parke this afternoon, knowing that she was coming. He often seemed to avoid her of late, she thought, and even in the confirmation class to speak cold and sternly to her.

"Oh, dear," she sighed to herself, in her childish, grieving fashion, it will be so dreadful if he does not come himself! And yet, if he does, I think I shall die."

There was a step on the floor of the aisle. A tall figure was approaching from the chancel in the long black cassock, wearing the beretta. It was Father Norman. Through the door which had opened behind him came a fresh burst of music, again the sweet, high voice chanting the words:

"He hath put down the mighty from their seats,

And exalted them of low degree."

A sudden calmness fell upon Eunice, and her inner trembling ceased. She knew that Father Norman had come very

near; she knew that he had entered the confessional close at hand; one of the kneeling figures had arisen and followed him, entering the adjoining alcove; the others had left the church. She was alone. That Father Norman had seen her was certain, and not less so that he had held her name as having desired the opportunity for confession at this hour. To retreat was impossible. To hold herself steady was all that was left.

One of the clairvoyant moments which comes in hours of intense excitement to persons of acute susceptibility came to Eunice just then. She knew exactly what would take place in the next half-hour, and she knew that in the purpose to which she would commit herself the very issues of life for her might be involved, but she was no longer afraid. She still knelt, mechanically repeating the little litany in the book by her side. When presently, the door was opened, and some one left the confessional and withdrew, she rose quietly, entered, and shut the door.

(To be continued.)

The church at Steubenville, Ohio, took their March offering Feb. 28, amounting to \$280, with more to follow. This is more than \$100 increase over last year. This church, together with the churches in the county, will rank themselves with the Living Links this year.

#### "DOETH GOOD"

And Addeth No Sorrow.

"I am an old lady and had used coffee all my life until a year ago; then I found a drink 'that doeth good and addeth no sorrow.'"

"For many years I had been troubled with constipation and stomach trouble, sleeplessness and various other ills and although I had been constantly treated I got almost no relief."

"I have always been a great worker with many cares and often in the morning I would feel unequal to my daily tasks. So I would drink a good stiff cup of coffee, of which I was very fond, and then for two or three hours afterwards I would feel so smart and buoyant and keyed up to such a high note that I could undertake most anything. But along about 11 o'clock the reaction would begin and and leave me stranded on a lounge until dinner time. Then I would get a cup of tea to tide me over the afternoon. So it went on for a number of years, and the great wonder is that I did not collapse altogether. I must have had a good constitution. Every month I got a little worse."

"At last and with great reluctance I was forced to the conclusion that it was coffee that was the chief cause of my many troubles. So I looked the matter up carefully, quit the coffee and began the use of delicious Postum; the wisdom of this change was soon shown in a material improvement in my health."

"Since I have been using Postum I do not have that unnatural elation and consequent reaction and the craving for the stimulant has left me; I am now strong and steady all of the time. Name given by Postum Co., Battle Creek, Mich."

Look in each pkg. for the famous little book, "The Road to Wellville."



## CHICAGO

Douglas Park.—The Christian Endeavor Society is rejoicing over the capture of the new attendance banner of the Cook County Christian Endeavor Union. The Ladies' Aid Society recently gave a successful birthday entertainment. Representatives of the Ott School of Expression assisted in the program. Light refreshments were served. The free will offering will net the society about \$80.

Jackson Boulevard.—The Bible school is forging ahead. Four hundred and forty-five persons were present on Lord's day. This is a record-breaking attendance for a rainy day. There were eighteen new scholars. A large percentage of the scholars attend the regular services of the church. A young people's choir of fifty voices has recently been organized under the direction of Mr. S. J. Underwood. Two persons united with the church by confession and baptism. The enthusiasm and earnestness called out by our recent series of meetings is manifest in large audiences at both morning and evening services.

South Chicago.—Last Sunday was the beginning of a new order. Hitherto they have met on Sunday afternoons, but last Sunday began the order of two services a day, and changing Sunday school from afternoon to noon. The change will add to the efficiency of the work. The Y. P. S. C. E. held its first prayer meeting at 6:30, which was well attended. Mr. McBurney of the Englewood Congregational church was present and gave a talk on the pledges. Miss Holmes of the North Side church, Miss Gutheridge of the Englewood church, and Miss Williamson of Douglas Park were present and added encouragement to the meeting.

## Chicago Endeavor Rally.

The Christian Endeavor Rally of the Cook County Churches of Christ was held at the Metropolitan church last Thursday evening. A large and appreciative audience was present from the various churches. Dr. S. M. Johnson of the Christian Conquest Movement spoke briefly of the power of the Conquering Christ, to whom the Christian Endeavorers have sworn allegiance. The principal address was delivered by Prof. Chas. A. Young on "Chicago and Christian Endeavor." He spoke in part as follows: Chicago and Christian Endeavor both represent Christian Education and Christian enterprise. There are more schools for training Christian workers in Chicago than in any other city in Christendom. But Chicago has its difficulties as well as its advantages. We have a mixed population made up of Germans, Italians, Irish and Bohemians. In one section of Chicago one hundred thousand Bohemians are massed together and among them are leaders teaching the children atheism as regularly as we teach Christianity.

Chicago is a great center of commercial enterprise and our Christian Endeavorers must make it a center of Christian enterprise. What would be more appropriate than for our Christian Endeavor Union of Chicago, representing

## Fifty Years the Standard

DR. PRICE'S  
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the healthfulness of the food.

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the enterprising young people in all our Chicago Christian churches, to become a living link of our Home Board and thus aid our Chicago City Missionary Society, win Chicago for Christ? Chicago has both its advantages and disadvantages. There is as much need of heroic missionary work in Chicago as in India or Africa. The more sin and suffering we see in Chicago the more we must determine to sacrifice for Chicago. Let Christian Endeavorers say, Chicago, with all your faults, I love you.

The following resolution was presented and adopted: Whereas, There is now pending before the city council the consideration of laws governing the saloons of Chicago. We recommend that our churches appoint committees to wait upon the aldermen of their respective wards to impress upon them that if they want Christian support they must vote for the curtailment of the influence of the saloon; and that the chair appoint a committee of five to represent the Christian Endeavorers of the Christian Churches at the council meeting the evening of the fourteenth. G. A. Campbell, Bruce Brown, A. H. Paisley, J. G. Snapp and Mr. Phillips were appointed.

Whereas, The hand of death has removed from our midst Miss Emily Riebel, one of the most earnest and faithful among the Endeavor workers of Chicago, and an honored member of the Cook County C. E. Union. Be it

Resolved, by the Endeavor societies

of the Christian churches of Chicago, That we hereby offer our deepest and sincerest sympathy to the bereaved family and pray that the blessings of our loving Heavenly Father may rest upon them and as a mark of our appreciation that we ask a place for this tribute of love in the Christian Century.

Committee,

## CHRISTIAN ENDEAVOR.

(Continued from page 234.)

tion. From them we have received our inheritance of song, though they themselves were only "Psalm singers." All the world's best progress has come out of the devotion and stubborn steadfastness of men like these men of like passion with ourselves, but cast in a firmer mould, and tried in the furnace exceeding hot.

The appetites that unmake men are the same to-day—greed of gain, thirst for office, political corruption, drink, the love of pleasure, licentiousness. All who have read Hawthorne's "Scarlet Letter" sympathetically will understand the attitude of old New England toward what we call the "Social vices." While we have gained in charity, I fear we have lost something of that severity of virtue that is the basis of home, society and the state.

M. L. Buckley, Harrison, O., reports for week ending Feb. 24: Baptisms, 2,583; letter and statement, 164; denominations, 626; total, 3,373.

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week previous to date of paper in which they  
are to appear. News letters should be con-  
cise as much as possible. News items are  
edited and should be sent in promptly.

## NEWS AND NOTES

Married on Feb. 22d, C. M. France and  
Mrs. Mary Neeley, Decatur, Ind. H. E.  
Stevens.

Samuel Gregg has closed his work at  
Elliott, Iowa, and is now located at Corn-  
ing, Iowa.

H. W. Stauffer reports the Christian  
Endeavor Society at Dixon, Ill., actively  
at work. They now have about forty mem-  
bers.

The church at Frankfort, Ky., took the  
offering for foreign missions Feb. 28, one  
week in advance. The full apportion-  
ment, \$600, was raised. This is a good  
start.

Mrs. A. Holmes of West Philadelphia  
recently gave a most excellent mission-  
ary address, "Five Periods in Missions,"  
before a meeting of the C. W. B. M. of  
Kensington Church, Philadelphia.

Geo. W. Kramer, one of the leading  
church architects in the United States,  
goes to St. Joseph, Mo., this week to plan  
a new church building. Churches desiring  
plans should address him at No. 1 Mad-  
ison avenue, New York City.

R. L. Wilson has agreed with the Chi-  
cago City Mission Board and the South  
Chicago church to take up the field at  
that point and is now at work. This is  
an important center and the outlook for  
the new organization is hopeful.

If any church failed to take an offering  
for foreign missions last Sunday for any  
reason, it is hoped the matter will be  
attended to next Lord's day. An offer-  
ing from every church and a gift from  
every member should be urged.

Caspar C. Garrigues, minister of Ken-  
sington Church, Philadelphia, preached  
at the Reading Railway Y. M. C. A.  
three Sunday afternoons during Feb-

ruary. Subjects: "Influence," "Back to  
Christ," "The Glory of Evangelism."

L. H. Stine, pastor Christian church,  
Lawrenceville, Ill., lectured recently at  
Effingham on "The Four Lights of His-  
tory"—Luther, Wesley, Calvin and Camp-  
bell. The lecture is highly commended  
as scholarly, entertaining and eloquent.

It will be good news to the friends  
of C. C. Hill, who has recently gone from  
Richmond, Mo., to Roswell, N. M., on ac-  
count of his health, to know he is im-  
proving, but his physician insists that  
he must remain in that climate two or  
three years.

Good news comes from Laoag, Province  
of Luzon, P. I. W. H. Hanna writes un-  
der date of Jan. 11 as follows: "First  
fruits among the Ilokanos. Last night  
eleven were baptized, and there are four  
others who have confessed. The enter-  
ing wedge is formed. Spread the good  
news."

The Christian Century is in receipt of  
a beautiful brochure of the memorial  
services held in Des Moines in honor of  
General Francis Marion Drake. Presi-  
dent Hill M. Bell spoke on "Our Bene-  
factor." Addresses were also delivered  
by Senator Charles G. Saunders and Dr.  
Harvey O. Breedren.

Mary E. Tufts of Missouri has just  
given our National Benevolent Associa-  
tion \$500 on the annuity plan. This is  
the second sum given by Sister Tufts for  
the benefit of the hundreds depending on  
this association. Write Geo. L. Snively,  
903 Aubert avenue, St. Louis, for infor-  
mation concerning annuities.

The First Church, Birmingham, Ala.,  
has completed and dedicated a new ed-  
ifice which is a credit to that southern  
city. The building all complete cost about  
\$21,000. For the past four years they  
have worshiped in a tabernacle built  
out of rough lumber. A. R. Moore is the  
hard-working and efficient pastor. The  
church has shown itself to be in sympathy  
with all lines of missionary activity.

The University of Virginia, Charlottes-  
ville, is to have a \$40,000 Y. M. C. A.  
building. It is hoped that in this build-  
ing will be provided a lecture room where  
Prof. W. M. Forrest can teach his Bible  
classes and carry on the Bible chair  
work. Bro. Forrest has been assisting  
in some special services at the church  
which have been productive of excellent  
results.

The Daily Tribune of Hammond, Ind.,  
writes in a very appreciative manner of  
the work of C. J. Sharp, pastor of the  
Christian Church. Bro. Sharp, while a  
student of the University of Chicago,  
went to Hammond and found about 15  
members with a debt of \$1,000 upon their  
church building which was much in need  
of repairs. To-day the church is prac-  
tically out of debt with a membership of  
123 active members.

W. H. Boles writes: My health broke  
down in January, and the physician says  
that my general system needs building  
up, having been depleted by overwork. I  
have several engagements that he says  
I must call in. I hope to be able to take  
part in the campaign of prohibition in  
the early fall and to begin to hold pro-  
tracted meetings in November. I write  
this that my Prohibition and Christian  
workers may know why I am not in the  
field. Until further notice correspondents  
will address me at Bloomington, Ill., box  
242.

Red Cross Evangelist Richard S. Mon-  
ton on his recent return from special  
meetings in the Southland lectured at  
Butler College and preached at the Third  
Christian Church of Indianapolis March  
3 and 6, his theme being "A Christian  
Consideration of Cuba." His words and  
work are highly spoken of by all who  
heard him at Edinburg, Franklin and  
Indianapolis, and his invitations to speak  
are many. His whole family are engaged  
with him as Christian musicians.

D. R. Dungan, Canton, Mo., writes:  
"We have just sent to Kokomo, Ind., the  
remains of Prof. A. J. Youngblood, who  
died here at 9:30 p. m. Feb. 27, 1904. He  
had been many years a noted teacher in  
our best schools. He had served Chris-  
tian University, Canton, Mo., for ten  
years. A Christian gentleman of emi-  
nence and power, he was our main  
teacher in Latin and it will be difficult  
to fill his place. He leaves his wife and  
daughter, Mrs. Belle Mullin, to mourn  
his absence. And yet many students  
feel that they have lost a father." The  
Christian Century extends sincere sym-  
pathy to the bereaved ones.

The First Church of Christ, Tonawan-  
da, N. Y., gave to their new pastor, Ed-  
ward F. Randall, and family a very cor-  
dial and hearty welcome in a well-  
planned and well-attended reception in  
the church on Thursday evening, March  
3. Many of the brethren from North  
Tonawanda, together with the pastors of  
the two churches in that city, W. C. Hull  
and W. C. Bowers, graced the occasion  
by their presence and words of welcome.  
R. H. Miller, pastor of the Richmond  
Avenue Church, Buffalo, was also present  
with his good wife and added to the  
felicities of the evening with his words  
of wit and wisdom. Pastors of other  
churches in this part of the city were  
also present to give their words of wel-  
come. The Tonawanda brethren are to  
be congratulated on the success of their  
untiring efforts to make the occasion  
such as it proved to be. We enter upon  
our work here with no doubt of our wel-  
come or of the loyal support of the  
church which is so necessary in order  
to the success of a pastor's work. With  
God's blessing added we shall look for  
rich fruitage from this field of labor.—  
Edward F. Randall.

### Special Telegrams to the Christian Century.

Winchester, Ky., offering for Foreign  
Missions (\$750) seven hundred and fifty  
dollars.—Cecil J. Armstrong.

Mannington, W. Va.—The Clarence  
Mitchell meetings continue crowded  
houses. Two hundred and one additions  
to date. The largest meetings ever held  
in this city and the greatest meetings  
ever held in West Virginia by the Dis-  
ciples of Christ.—J. W. Underwood, pas-  
tor.

Reported heavy rains over the country  
to-day, Sunday, March 6; please request  
churches in Century to continue offering  
next Sunday.—F. M. Rains.

Edward Clutter, Narka, Kan., reports  
66 additions to date.

C. E. Millard has been assisting E. B.  
Barnes in a meeting at Noblesville, Ind.  
The last evening Prof. Millard gave his  
illustrated song entertainment to a full  
house. Building was crowded through-  
out the meeting. There were 75 added.



## EVANGELISTIC NOTES

Granville Snell is now located at Shawnee, O. T. Two additions.

Hugh A. Orchard, Mason City, Ill., is holding a meeting at Mt. Pleasant Church.

J. H. Smart, Waukegan, Ill., closed a twelve days' meeting with ten additions, seven conversions.

Chas. E. Smith, Pine Flats, Pa., reports three baptisms and three restored at Sample Run Church.

B. S. Ferrall, Buffalo, N. Y., reports two additions, one confession. "We are getting ready for missionary offering."

E. A. Cole, Washington, Pa., reports eight confessions and one from Baptists during last week. Sixty-eight accessions since Jan. 1.

A. E. Meek, Millwood, Ohio, reports three baptisms and three from another church. Work prospering. Begin meeting last of March.

M. L. Buckley, Harrison, O., closed a meeting with 33 additions. Fifteen not previously reported. Bro. Buckley has been called for the fourth year.

Milton H. Lee, Ronceverte, W. Va., closed a meeting with 51 accessions, 40 by confession. It has had an excellent moral effect in the community.

Granville Snell, Meadville, Mo., reports two additions. I go this week to Shawnee, O. T. Meadville and Wheeling, Mo., can use a good man for one-half time.

W. A. Morrison, McPherson, Kan., writes: "We are starting in our work with fine prospects. Five accessions last Sunday. Will observe foreign mission day."

C. E. Gaumer, Alvin, Ill., closed meeting at Bismarck, Ill., with nine additions, four confessions. Church is greatly encouraged. Two added from denominations since last report.

G. B. Townsend, Troy, N. Y., writes: Evangelist S. J. Corey began a meeting with the River Street church March 6. Eight additions by baptism at regular services in last two weeks.

D. P. Harris, Butler, Ind. Meeting closed. Seven confessions and one reinstated. Go to Edon, O., to begin a meeting with Pastor Bauer. We have not neglected the March offering.

Hugh A. Orchard, Mason City, Ill., gave his lecture entitled "Youth and Age" at Emden last week and delighted his audience. Bro. Orchard is now holding a meeting at Mt. Pleasant Church.

Lowell C. McPherson, Havana, Cuba, writes: Last week had four more accessions making fourteen in February. In our fourth mission room just opened we had six confessions, making 13 waiting baptism.

Charles E. McVay writes: Ninety-six (96) additions in our meeting at Carbondale. Shearer is a splendid evangelist. I am open for engagements as soloist and leader of song for April. Address me at Bethany, Neb.

E. E. Cowperthwaite, Wilkesbarre, Pa., two confessions and one from denominations. Bible school growing. Christian Endeavor organized. Preached on foreign missions. The first of its kind our people ever heard here.

Will F. Shaw, Charleston, Ill., writes:

## ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Christian Century May Have a Sample Bottle Sent Absolutely Free by Mail.

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The kidneys filter and purify the blood—that is their work.

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If you are sick and "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

I cheerfully recommend and endorse the Great Remedy, Dr. Kilmer's Swamp-Root, for kidney trouble and bad liver. I have used it and derived great benefit from it. I believe it has cured me entirely of kidney and liver trouble, from which I suffered terribly.

Most gratefully yours,  
A. R. Reynolds, Chief of Police,  
Columbus, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous new kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

## How to Find Out.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

**EDITORIAL NOTE.**—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Christian Century. The proprietors of this paper guarantee the genuineness of this offer.

"One hundred and sixty (160) additions to date. People are confessing Christ in their homes and after service. Allen Wilson is preaching strong sermons and our personal workers are nobly supporting him."

Jas. S. Helm, who has been singing with Chas. R. Scoville at Jacksonsville, Ill., is now leading the music at Iowa City in the meeting with H. H. Moniger of Steubenville, O. Pastor Percy Leach has planned for a great meeting.



(Swamp-Root is pleasant to take)

## CORRESPONDENCE

Stephen E. Fisher, Champaign, Ill., writes: "We closed a meeting here at the University Place Church last night of five weeks' duration and with 102 added. Of these very many were men and women; among them were thirteen husbands and their wives. The church is materially strengthened and the foundation has been laid for a larger future work through the simple, straightforward preaching of the Gospel plan for saving men. Bro. J. H. Gilliland of Bloomington did the preaching and did it well. He leaves us with no bad effects of the meeting to be 'lived down,' and the community in which we live and labor has a new conception of 'The Gospel Which Is God's Power to Save.' There have been 170 added here since July 1."

## Eureka College Notes.

The Inter-Society Oratorical Contest, which was held Feb. 23, was won by Mr. C. L. Lyon of the Periclesian Literary Society. The subject of his oration was "The Prophet of the Emancipation." Mr. Lyon will represent Eureka College in the Inter-Collegiate contest, which will be held next fall at Galesburg.

On Friday, March 4, the annual Prohibition contest was held. There were four contestants. Mr. G. F. Chandler was given first place. His oration was "The Strength of a Minor Party." Mr. Chandler will go to Greenville in April when the State Prohibition contest will be held among the representatives of the various colleges.

On Thursday, March 3, the Eureka Clef Club, which is a chorus class under the direction of Miss R. Dale of the music department of the college, gave their first entertainment. Miss Dawdy also of Peoria sang some favorite songs.

The members of the Ministerial Association were addressed last week by Pastor G. B. Van Arsdall of Peoria. His subject was "The Temptations of the Preacher." In his estimation professionalism was the greatest temptation the preacher had to contend with. A short discussion followed the address. Many good things were said that proved helpful to the student preachers.

Prof. Vandervoort of Peoria has presented the College Library with a set of books. Gifts of this nature are always acceptable.

Prof. S. Jones preached at Galesburg Feb. 28.—F. E. Smith has been called to Delavan for full time.—B. H. Sealock, who preached at Delavan, has been called to East Galesburg for full time.—F. Sutton preached at Blooming Grove Feb. 28.—The writer supplied at Lynnville the last two Sundays.—Ira L. Parvin has been called to Bethel and Oreana. Preaching half time at each place.—J. H. Bullock.

J. T. Davis has closed his pastorate at Evansville, Ind., and is now located at Tuscola, Ill. "Held a short meeting of one week; eleven confessions. Closed on account of sickness in community. We have a splendid outlook."



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## "THE LORD'S SUPPER," by G. L. BROKAW.

A timely book. Chapters on "The Death of Christ," "Name and Nature," "Apostolic Observance," "Preparation of the Table," "Music for the Communion," "Weekly Observance," "Bible Readings Appropriate," etc., etc. History to the present century in the central form. Doctrine of the Denominations, etc. Part II gives many model observances by some of our best writers. It tells how the supper is observed in our churches, giving the remarks and thanksgiving. Every church officer should have a copy. Price in cloth prepaid, \$1.00; half morocco, \$1.50.

## "DOCTRINE AND LIFE," by IOWA WRITERS.

It contains 28 sermons by as many preachers, and a half-tone picture of each with a biographical sketch. "The first sermon by Dean Everett is worth more than the price of the book," is the verdict of many who have read it. Sermons by I. N. McCash, A. M. Haggard, D. A. Wickiger, F. H. Lemon, Sumner T. Martin, Jas. Small, H. O. Breeden, etc. Over 500 pages. Price reduced from \$1.50 to \$1.00 prepaid.

## REMINISCENCES AND NOTES

By J. H. PAINTER (formerly one of the editors of the "Christian Oracle," now the Christian Century). Excellent, pungent, instructive, causes one to smile out loud often. "As full of points as a paper of pins." Chapters on "Broad Views," "Brief Points," "Bible Baptism," "Obedience," "Straw Men," etc. Over 300 pages, cloth binding. Former price \$1.00. Sent prepaid for 65c.

## "PRINCIPLES OF INTERPRETATION."

By PROF. CLINTON LOCKHART, of Drake University.

Six colleges have already adopted this as a text book. This is ample proof of its value as authority on Bible interpretation. It should be in every preacher's library and used as a handbook by Bible students. Neatest cloth, \$1.25 prepaid.

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## "The Bible in the Spiritual Life"

**D**ELEGATES from twenty-four states to the Tenth National Congress of Religious Education convened in the Columbia University at Washington on March 23. In the address of the regents, read by the general secretary, Rev. J. E. Gilbert, it was stated that the central theme of the congress would be "The Bible in the Spiritual Life." The object of the congress was to review what had been done, and what success had been accomplished by the family, the Sunday school, the pulpit and institutions of learning in disseminating Biblical truth for spiritual profit, and to inquire what more might be done, and in what better way by these agencies working together. In speaking of the work of the society in the past the questions which it had submitted to the students of the day were summed up under these two heads:

First—How shall the truths of Scripture be so studied and taught that the Spirit of God may use them in producing the experiences and qualities of the spiritual life?

Second—How many parents, teachers, and ministers promote such study of Scripture, so that home, school and church may combine as departments in one system of spiritual nurture and training, beginning in the earliest years and extending to the latest age? What we need is not pedagogy, but sacred pedagogy; not merely an application of the laws of grace; not man's wisdom alone, but God's guidance and help also.

For fifteen years the American Society of Religious Education has submitted these questions to devout scholars. The conclusions reached have been applied to the improvement of methods of instruction. The results are most gratifying. The society has been alone in this field, sometimes confronted by great difficulties, but never disheartened. Its work is not yet complete. What has been done is subject to revision as new light appears, and the help of all is solicited. It is hoped that this congress will contribute much to the final solution yet to be wrought out.

### Should Be Religious in Purpose.

Religious education should be distinctly and thoroughly religious in method and purpose, said the report. The pursuit of divine knowledge for purely intellectual ends was characterized as not being religious education. The mode of seeking spiritual truth was considered. The knowledge of mental states and exercises was pronounced inadequate in religious education because imperfectly correlated with other instruction in history, literature, and sciences. It was urged that men must not wait for revelations from God, but must study. Religion was termed the work of God in the soul of man, not an evolution of the soul toward God.

"That work is not arbitrary," said the address, "but according to the constitution of the soul and the methods of spiritual life and growth."

In looking forward the address held out much encouragement. It said:

"We may well turn our eyes to the future. When religious education shall be placed on a truly Scriptural basis, and the art of cultivating the spiritual man by means of the truth shall have been

acquired, the progress of the Savior's kingdom will be rapid. Then shall come to pass what the prophet foresaw when he exclaimed, 'All thy children shall be taught of God, and great shall be the peace of thy children.'"

### Moral Degeneracy.

"Moral Degeneracy from a Medical Standpoint" was the subject of an address by Dr. Edward N. Brush of Towson, Md. The busy, commercial life of the day, he thought, might be responsible to some degree for the greater disposition toward mental degeneration. Certain loose habits, both social and physical, he recognized as the root of moral degeneracy. Accepting the theory of heredity, he said society should sentence to perpetual seclusion victims of moral degeneration. A long time, he conceded, must pass before the public would accept this view.

"We are indebted to our ancestors for our defects," said he. "They not only made the history of their own times, but the pathology of ours. Each person is a link, a physical consequent of a physical antecedent." In concluding, he said that the weakness was not irreparable and the education could do its work if properly directed.

Rev. William Carter of Kansas City, Mo., at the morning session on Wednesday earnestly objected to the divorcing of the public schools from religion and Dr. Russell Cecil of Richmond, Va., argued that truth must be studied in concrete manifestation of itself. Jesus Christ was the perfect embodiment of truth. In the afternoon Dr. Asa Fisk read a paper on "Periodicity in Character Forming." He first spoke of the prenatal existence and the influence on the life of the child of its ancestry. Infancy was spoken of as the germinating period, with vast possibilities. Here personality began to develop, and grew with youth. In manhood the lines became fixed, and in old age came the harvest, with scarcely no hopes of reform in character.

Dr. James Atkins of Nashville, Tenn., editor of Sunday school publications of the Methodist Episcopal church, South, spoke on "The Field of Hope in Religious Education." He denounced the efforts of evangelists to convert adults to the preference of children, saying that it was not only difficult to change the moral life of an adult, but that it was almost "a divine impossibility."

Justice Harlan of the Supreme Court presided at Wednesday evening's session, and F. D. Power of the Vermont Avenue Christian church offered the invocation.

Dean H. St. George Tucker of the Columbian Law School, speaking on "The Bible and Civil Government," reviewed the growth of evil government and the struggles of religion to grasp temporal powers. The contention to regain and maintain temporal power gave rise to centuries of struggles in the Catholic Church until 1871, when the Pope was excluded from temporal power. Great Britain was held as an example of a nation where still the civil government exercises certain powers of the church, as the appointment of bishops.

To the view that the greater must contain the lesser, that religion must embrace temporal power, the speaker said

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he could not give his sanction. Government springs from society spontaneously, he said, and each individual is invested with certain duties and rights inalienable and incapable of being transferred. Man is a trustee for these rights and government the trustee of society. Conscience and civil power must not invade the other.

#### Senator Depew on the Bible.

At this session Senator Chauncey M. Depew dealt with that phase of the subject which portrays the influence of the Bible upon civil government. Each generation, he said, had to be taught the same truths and eternal principles which had been the inspiration and the strength of preceding ones. Experience and experiment alike furnish ample testimony. He first considered the effect of the Old Testament as shown in the Jewish people.

"The Jews were numerically a small people," said he. "They were repeatedly conquered and led into captivity, but their captors are memories and they are factors in every civilized nation to-day. Our knowledge of the kings who en-

slaved them in Egypt and of the civilization of the country has been revealed mainly within a few years by a discovery of the language and the reading of the text upon monuments and from scrolls rescued from the mausoleums of mummied kings.

"As tyranny, dissipation, intemperance and immorality increased, the Jews have been expelled. The teachings of the Bible have necessarily made them a dangerous element in every government where there were restrictions upon freedom of conscience, liberty of movement, and education. Now they occupy high places in all representative governments. They are in cabinets, parliaments and congresses, sit upon the bench of the highest tribunals, are eminent as advocates at the bar, and influence public opinion through the press. There will be no dispute that their preservation under almost impossible conditions and their influence great in proportion to their numbers is due to the power upon their lives, their conduct, and their activities of the teachings of the Bible alone."

Senator Depew turned his attention to a consideration of the effect of the Bible on general government.

"The Bible, as we have it, with the Old and the New Testaments," said he, "is a dynamic force when open in every household for family reading. Reform has always been created by it. In its name abuses of all kinds have been perpetrated. It has been quoted by all sides in great moral controversies and conflicts over the expansion of liberty, but in the end the eternal truths which are seen by the eye of faith have invariably conquered.

"Whenever the Bible and its teachings are used to justify wrong there can always be found a dominant economic reason influencing the mind. When the whole wealth of large communities, all their industries and everything which tends to make life easy, comfortable and self-respected, is dependent upon any system, however bad, whether it be slavery or gambling or immorality of other kinds, conscience becomes so numb or perverted that the average mind will find justification for a continuance of conditions without which the people see nothing for themselves but ruin and pauperism. When, however, a revolution, with all its attendant horrors of battle and burnings and devastation and poverty, clarifies the intellectual and moral atmosphere, the scales fall at once from the eyes of those who have been deluded by the tremendous pressure of their environment and necessities.

"Certainly the United States and Great Britain are the freest countries in the world, and they are also the best governed. In both of them popular suffrage controls elections and manhood governs the state. They increase in power, in wealth, and in all that makes for happiness to the citizen and his family, because the government is based upon the people, who are taught and reared

and fashioned and formed by the Bible."

He concluded by picking out men whose lives had been greatly influenced by the Bible. The Puritan fathers, members of the Continental Congress, Lincoln, the announcer of the doctrine of charity for all and malice toward none, and Chief Justice Marshall were mentioned.

At the closing session of the congress a resolution was adopted in favor of erecting a home for the organization. Contributions toward the building fund will be solicited from the rich friends of the organization in the coming year. Another work for which money is desired is a journey of a commission over the country to urge the study of the Old Testament and the teaching of the whole Bible. This was recommended by the committee on resolutions. It would leave the appointment of the committee with the regents of the American Society of Religious Education.

Senator Bard of California has offered to bear the expense of this commission on the Pacific coast. Other resolutions adopted urged that authority be granted by legislatures in various states to have the Bible taught in the public schools; asked that religious educators join the society, that united work might be carried on, and suggested that the next congress be held in some central city.

#### SO EASY TO FORGET.

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietary medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

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## BIBLE STUDY NOTES.

(Continued from page 235.)

advantages which for the moment appear  
too strong even for God, but which at  
last will be seen to be the common drift  
with which the winds and waves make  
sport.

Reverence may have its humiliation,  
and obedience may experience disappoint-  
ments, but conquest is assured. Mercy  
postpones judgment, but does not defeat  
justice.

God never compromises the faith that  
obeys His commands. "Speak all that I  
command thee," is the divine commis-  
sion; and though our expectations are  
not immediately realized, God's purpose  
never fails.

Moses in his fidelity to Jehovah was  
"as God to Pharaoh" (7:1), hence uncon-  
querable.

C. J. Sharp, Hammond, Ind., reports  
one confession. Meeting begins March  
13. Bro. Sheerer of Angola, Ind., and  
Miss Winslow of Muncie are the evan-  
gelists.

W. H. Coleman, Cincinnati, Iowa,  
writes: "Feb. 22 we observed the thir-  
teenth anniversary of the organization  
of the church. At the evening service  
Bro. D. A. Wickizer delivered a splen-  
did address. We gave an invitation and  
three responded, making the good con-  
fession. The interest was such that we  
decided to continue the meeting a few  
evenings. Bro. Wickizer has been with  
us nine days and there have been 42  
additions, 27 by confession and baptism,  
three from the Baptists, one from M. E.  
and six by relation.

## Entered Into Life.

Emily Reible departed this life Feb.  
25th, at the age of twenty years and six  
months. She was consecrated and de-  
voted in the cause of the Master and has  
gone to live with him. She was active  
in all departments of church work, as  
well as being the organist of the church.  
The funeral was conducted at the church  
by the pastor at 10 a. m., Feb. 27th.

J. F. Findley.

## Stirring News from March Offering.

The following reports from the March  
offering will be read with interest:

Raised six hundred dollars. Becomes  
Living Link church. L. J. Marshall, In-  
dependence, Mo.—Rainy day. Raised  
more than apportionment. Three times  
last year's. J. N. Crutcher, Moberly, Mo.  
—Offering Foreign Missions seven hun-  
dred and fifty dollars. Cecil J. Arm-  
strong, Winchester, Ky.—Offering ex-  
ceeds apportionment by one-half. S. D.  
Dutcher, Oklahoma City, Okla.—Church  
offering to-day Foreign Missions, \$562.  
R. H. Miller, Buffalo, N. Y.—Cash offer-  
ing \$418. Living Link assured.  
W. S. Goode, Youngstown, O.—Fifty per  
cent more than apportionment. One  
hundred and fifty per cent more than  
last year. Church happy. F. M. Tinder,  
Lancaster, Ky.—Three hundred yester-  
day. The remainder in sight. M. G.  
Buckner, Harrodsburg, Ky.—Apportion-  
ment raised. God be praised. D. R.  
Moss, Bluefield, W. Va.—Offering above  
the apportionment. Another church  
promises an offering. G. A. Sims, Lima,  
O.—We raised sixty-six dollars yester-  
day for Foreign Missions. Apportion-  
ment, \$20. J. E. Parker, El Reno, Okla.



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